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### The Melanchthonian Blight

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Luther's Reformation was a movement of truly spiritual vitality. He restored to light some of the most powerful impulses of the Christian religion — salvation by grace through faith in Jesus Christ, the royal priesthood of all believers, the divinity of the Christian calling. Somewhere around 1525, however, this vitality seems to wane. The German princes begin to dominate in the Lutheran movement, and they retain most of the pagan characteristics of their contemporaries. Theologians expend their best efforts in many decades of acrimonious controversy. The German people lag behind their neighbors in cultural and political progress, almost succumb to the ravages of the Thirty Years' War, in subsequent centuries embark on intellectual and political programs which have little relation to the heart of Luther, and in our time undergo a collapse against which the nominal Lutheranism of their nation offered little resistance.

This waning of the Lutheran spirit is one of the classical historical puzzles. A number of answers are before us. One is that the true Luther is the young Luther. Somewhere in the 1520's he sells out to the politicians and repudiates the vigorous personal and congregational piety of his early program for compromise with secular power. That answer is wrong. Luther's vigor of spiritual outlook and practical ethics is unabated to the very moment of his death.

Another answer to the riddle is that the doctrine of justification by grace is otherworldly and non-ethical and hence makes no contribution to man's life in society. That is

a misunderstanding of the central doctrine, not only of Lutheranism, but of Christianity. The doctrine of justification was basic in the Apostolic Age for a vigorous ethic, and it was so for Luther.

This paper sketches another answer to the riddle, namely, the Melanchthonian Blight. This study does not wish to make a scapegoat out of one man, and it does not mean to imply that only Melanchthon was guilty. Melanchthon, however, is a useful case study for the mind of the sixteenth century and its abridgment of the essential vitality of Luther's thought. While other men, in his time and thereafter, contributed to the weakening of that vitality, Melanchthon rightly stands at their head. A review of this fact will serve to correct some of the aspersions upon Luther which have disfigured both European and American thinking in recent years;<sup>1</sup> and it will emphasize the effort being made to segregate the Melanchthonian component in early Lutheranism and its by-products.<sup>2</sup>

### I. THE HUMANIST AND HIS CAREER

Judged by the surface, Melanchthon does not seem to diverge appreciably from Luther. Luther himself dearly loved Philip, said that *Loci* were the best book written since the Sacred Scriptures,<sup>3</sup> appreciated his services particularly in public negotiations, and admired his powers of expression.<sup>4</sup> In later years Melanchthon quite obviously went a new way in synergistic teachings on the doctrine of conversion and in the doctrine of the real presence in Holy Communion. The average student of Melanchthon may not be aware, however, that the aberrations of the *Variata* were not isolated weaknesses or peculiarities in his thinking, but that they are

<sup>1</sup> Cf. the theological movement of the *Junge Deutschen* and their effort to capture Luther for the Nazi ideology; e. g., Arno Deutelmöser, *Luther-Staat und Glaube*, Jena, 1937; the frequent attacks of Dean Inge upon Luther as the source of Nazi thinking; W. M. McGovern, *From Luther to Hitler*.

<sup>2</sup> E. g., Franz Hildebrandt, *Melanchthon, Alien or Ally?* Cambridge, 1946, an effort to account for compromising tendencies in Lutheran political thought.

<sup>3</sup> WA, Ti, v, 5511.

<sup>4</sup> Luther remarked that he himself was concerned chiefly with his own affairs, but that Philip could undertake the *grandia reipublicae et religionis*. WA, i, 80. Cannily Luther contrasted the great men of his time and their capacities for substantial thought, *res*, and expression, *verba*: *Res et verba, Philippus; verba sine re, Erasmus; res sine verbis, Lutherus; nec res nec verba, Carolostadius*. iii, 3619. On his entire relation to Melanchthon cf. Hildebrandt, *op. cit.*, p. xx.

symptoms of a more general and quite consistent theological point of view.<sup>5</sup> That point of view is significant in the appraisal not merely of Melanchthon's best-known dogmatical weaknesses. But it enabled him to entertain concepts which contrasted with Luther's, even though both employed the same words; and it established a pattern for the theology of Luther's successors. This point of view was that the supernatural ingredient in the Christian religion was information of divine content and origin, but that the mind apprehending it was not substantially changed by it, and hence the life actuated by that mind was substantially the same as that of natural man. These concepts varied from point to point in Melanchthon's career, but remained definitive in the heritage which he bequeathed to his successors.<sup>6</sup> The reason for Melanchthon's point of view is that he was initially an exponent of the movement of German Humanism, that he only temporarily and slightly modified his Humanistic outlook, and that he utilized his Humanistic bent to the fullest in his chief task, namely, that of organizing the polity and education of the Lutheran Church of Germany.<sup>7</sup>

Melanchthon was born 1497 in western Germany. He was the grandnephew of Germany's leading Humanist, Georg Reuchlin. He took the degree of bachelor of arts at Heidelberg in 1511 after three years' study. Beginning in 1512, he studied at Tuebingen, where the astrologer Stoeffler exerted enduring influence upon him. Here was the seat of one of the most advanced groups of German Humanists. Their movement is not to be associated with the modern flavor of the word

<sup>5</sup> Cf. F. E. Mayer, "Ist die Variata synergistisch und majoristisch?" *CONCORDIA THEOLOGICAL MONTHLY*, VI (1935), pp. 254-267, for a carefully documented discussion which relates Melanchthon's position to his total background and point of view.

<sup>6</sup> The most detailed study on the development of Melanchthon's theology is that of Hans Engelland, *Melanchthon, Glauben und Handeln*, Munich, 1931; his reviews analyze Melanchthon before 1522, 1522-1531, and after 1532. The contrasts with Luther are traced in stimulating fashion by R. Seeberg, *Lehrbuch der Dogmengeschichte*, IV, 1 and 2, Erlangen, 1920.

<sup>7</sup> The biographer Georg Ellinger, *Philipp Melanchthon*, Berlin, 1902, in temperate fashion highlights the Humanistic background particularly in the educational activity and intention of Melanchthon. The fullest review of his educational theory and career is by Karl Hartfelder, *Philipp Melanchthon*, in v. vii, of *Monumenta Germaniae Paedagogica*, Berlin, 1889. F. Paulsen, *Geschichte des gelehrten Unterrichts*, Leipzig, 1896, 2 ed., v. 1, offers a complete account of the movement of German Humanism and Melanchthon's place in it.

or the ideal of the Renaissance that man's self-expression was the highest good. German Humanism was rather a movement in the schools, a revolt against Scholasticism and its method of education. It despised the barbarous Latin of the Scholastic epitomes and commentaries, and urged the reading of the Latin and Greek classic originals. The motive was not so much the desire to restore or to discover new thought; it assumed that the body of knowledge, in philosophy and theology and law and science, was complete. But Humanism sought to emphasize the expression of thought in correct and graceful style. Melanchthon became a leader in the movement. In 1516 he produced an edition of Terence. He wrote the preface to the *Epistolae Clarorum Virorum*, a collection of testimonials gathered by Reuchlin in his controversy with the Dominican inquisitors of Cologne on the freedom of Hebrew studies. When this controversy embroiled the whole galaxy of Humanists and Crotus and Hutten issued the *Epistolae Obscurorum Virorum*, lampooning Scholastic ignorance and crudity, Melanchthon was mentioned as one of the Humanistic lights. In 1518 he projected a major Humanistic undertaking, an edition of Aristotle. His list of prospective collaborators was a roll call of Humanism's elite — Reuchlin, Pirckheimer, Simler, Capito, Oekolampadius, Stadianus.

This project fell through, in part because Melanchthon accepted a post at the University of Wittenberg. Reuchlin had recommended him to the Elector, Frederick the Wise, together with a new Hebraist, Boeschenstein. The Elector had founded the university to foster the supply of teachers, lawyers, and clergy for his little territory. Like other princes, Frederick enjoyed the blandishments of the Humanists and fostered their movement in his faculty. In his inaugural speech in 1518 Melanchthon emphasized the importance of reading Aristotle and the Bible in the original languages; "only so Christ can be learned."<sup>8</sup>

The most potent individual in Wittenberg, however, was not a Humanist at all. It was Martin Luther, who was now just entering upon the high tide of religious study and teaching which initiated the revolt from Rome. He was interested in the languages, but only for the sake of their

<sup>8</sup> CR (*Corpus Reformatorum*, ed. Bretschneider u. Bindseil, Halle, 1834 f.), xi, 15—25, *De corrigendis adolescentium studiis*.



service in unfolding the meaning of the Word, only as a humble means to a high end.<sup>9</sup> Luther welcomed Melanchthon as a co-worker in his movement, swept him along with the force of his personality, and induced him to study theology. Melanchthon acquiesced and issued an edition of *The Clouds* of Aristophanes to betoken his revolt against philosophy. In 1521 he issued his *Loci communes*. At Tuebingen he had broken with the Scholastic method of logical expression and had espoused the system invented by Rudolph Agricola of collecting materials on a given subject around its commonplaces, or chief topics. This method he now applied to the materials of the new Lutheran theology.<sup>10</sup> At the university he now taught not only Greek, but also theology. He expressed his disdain for philosophy as a source of theology and ethics.<sup>11</sup> Though he faced a number of preoccupations for his theological pursuits in this decade, he remained under the influence of Luther and did yeoman service in preparing the great Confessions of the Augustana and the Apology, 1530 and 1531.

The preoccupations, however, were very real. Already in 1522 Melanchthon expressed his sorrow over the decay of classical studies in Germany. By 1525 he was again utilizing Aristotelian concepts. In 1527 he issued an edition of the *Nicomachean Ethics*. The Apology pays tribute to Aristotle's ample discussion of civil righteousness.<sup>12</sup> The edition of 1533 of the *Loci* omitted the disparaging remarks concerning philosophy.

Melanchthon's subsequent career brought his Humanism again to full flower. He regarded Greek as the finest language,

<sup>9</sup> On Luther's relation to Humanism, cf. Paulsen, *op. cit.*, p. 109 ff.; Otto Scheel, *Martin Luther*, 3 ed. Tuebingen, 1921, v. 1, pp. 16-241.

<sup>10</sup> Cf. Paul Joachimsen, *Loci communes, Eine Untersuchung zur Geistesgeschichte des Humanismus und der Reformation. Lutherjahrbuch*, 1926. — The first edition has been edited and translated by Charles Leander Hill, Boston, 1944, with an introductory survey.

<sup>11</sup> CR, xi, 36, 1520, *De studio doctrinae Paulinae*; xxi, 100, *Loci*, ed. 1521. Cf. Herrlinger, *Die Theologie Melanchthons*, Gotha, 1879, p. 222 ff.

<sup>12</sup> *Concordia Triglotta*, St. Louis, 1921, pp. 122, 126. It is true that in this discussion Melanchthon points out the valuelessness of human works toward justification. It is not his place to sketch the motives for inherent righteousness of the Christian. In view of his meager account of the evangelical dynamic for action compared with the civil, however, his tribute is significant.

because it was the most beautiful.<sup>13</sup> He retained his friendship with the great Humanists of the time, notably Erasmus, Pirckheimer, Turmair, and Johannes Sturm. He developed his principle of *eloquentia*, the Humanistic ideal of clear understanding and perfect expression, developed by expanding the vocabulary.<sup>14</sup>

Melanchthon's reversion to Humanism had a cause. It was occasioned by the need for a strong educational program to buttress the new evangelical movement. That need had become clear through the Peasants' War and the enthusiast excesses. Luther and the court of Electoral Saxony turned to Melanchthon to undertake the task.

Part of this task was administrative. It forced Melanchthon to deal with princes, councils, clerics, and jurists. He had to develop a practical ethics that would outline the authority and the program of the government in community and parish. He furnished the pace-setting articles for the Saxon Visitation; he or Bugenhagen provided similar instruments for the initiation of the Reformation in most of the evangelical territories and cities.

Most of the task, however, was educational. At Wittenberg, Melanchthon conducted a Latin school preparatory to university studies. He systematized the Latin school as the fundamental unit in the educational program and gave it the three-form constitution which ultimately developed into the six-form *gymnasium*. His Greek grammar and his editions of the classic philosophers and dramatists were the chief textbooks in the reorganized schools and universities for fifty years. His graduates at Wittenberg went out into most of Germany to establish the Humanist curriculum as the core training of jurists and clergy. He influenced the organization of the universities of Tuebingen, Heidelberg, Jena, Leipzig, Rostock, and others. The pattern was that of a small and compact institution, with less than twenty professors for about

<sup>13</sup> He regarded the spiritual plight of the Jews to be due to the fact that they had an unregenerate heart and did not know Latin and Greek. Hartfelder, *op. cit.*, p. 171.

<sup>14</sup> *Ea demum est solida eruditio de rebus moribusque recte iudicare posse; deinde quae animo comprehenderit, perspicue et commode explicare atque eloqui. Rerum cognitio ad iudicandum et ad parandam prudentiam est necessaria. Magna imprimis optimorum verborum copia requiritur ad dicendum.* CR, xvi, 627, from the introduction to Cicero, *De officiis*, 1525; other editions, attached to various writings, 1526, 1530, 1532, 1537, 1539, etc.

four hundred students. The prince was the patron of the entire institution, fostering its support and looking to its graduates to implement his aims for the territory. The faculty was one of the prince's chief claims to prestige, and the Humanistic jurists and theologians accepted every challenge to defend that prestige against all comers. When Thuringia was split from Electoral Saxony, Johann Friedrich founded Jena and tried to get Melanchthon to come with him; much of the rancor of the contemporary doctrinal controversies stemmed from his refusal.

Melanchthon put the Humanist emphasis into the training of the clergy. Beginning with 1533, the theological faculty of Wittenberg examined the candidates for the ministry and made final decisions on all cases of doctrinal dispute in the territory; this procedure was imitated by the other territories. The complete course of studies for the ministry included Latin, dialectic and rhetoric, poetics, Cicero, Quintilian, mathematics, physics, leading to the bachelor's degree; then Greek, Aristotle's *Physics*, ethics, mathematics, astrology, completing the master's degree; thereupon the theological studies, which included Old and New Testament exegesis, the Nicene Creed, Augustine's *De spiritu et littera*, Melanchthon's *Loci*. Church history was merged with the courses in secular history, and ethics with the study of philosophy.<sup>15</sup>

Melanchthon's industry and influence inserted intellectualistic trends into the thinking of his contemporaries and successors which are worth the examining.

## II. THE EMPHASIS ON INTELLECT IN RELIGION

In his early period, Melanchthon seems to approximate Luther's vivid insight into the total change which the redemption of Jesus Christ and the presence of Jesus Christ makes possible in the child of God.<sup>16</sup> Basic to this insight was the recognition that sinful man is completely incapable of knowing God and doing His will, and the trust that through Jesus Christ God accounts men righteous and initiates the inherent righteousness which will be perfect in heaven.<sup>17</sup>

<sup>15</sup> Hartfelder, *op. cit.*, p. 419 ff.

<sup>16</sup> Cf. Seeberg, *op. cit.*, p. 424, n. 2.

<sup>17</sup> The first edition of the *Loci* repudiated any idea of man's free will in spiritual matters, indeed in any respect whatsoever, and denied any capacity to natural man for knowing any spiritual fact about God. Engelland, *op. cit.*, pp. 1-13.

In the course of time, however, Melanchthon gave way to an underlying bent to exalt the intellectual functions of the natural human mind. His Humanistic heritage and his educational preoccupation combined to produce the un-Lutheran but potent oversimplification of Christian knowledge as information, apprehended by a mind which is to all intents and purposes identical with the natural mind. The image of God in man before the Fall consisted primarily in a mental matter, the knowledge of God and His Law; since the Fall this knowledge has been dimmed, but man still is aware of God's judgment against sin and His wrath for sin.<sup>18</sup> Man — man in general, natural man — has one great desire in knowledge, namely, certainty. The sources of this certainty are: the universal experience of mankind, the understanding of fundamental principles, and the process of syllogistic reasoning. The "principles" are insights and modes of thoughts which have been implanted by God like seed into the mind. The Christian religion co-ordinates another source of certainty for the mind, namely, divine revelation in the Word of God.<sup>19</sup> This knowledge and certainty of God through the Gospel is not of a type different from the others, but of a higher quality. The Holy Spirit helps with it, for man cannot know this fact of the Gospel except by revelation. The Gospel gives the information that God is gracious, that He forgives sins, and that He does it for the specific individual. The natural knowledge of God knows that God is gracious only to the just; hence the importance, for certainty, of the Gospel.<sup>20</sup>

What is the nature of this certainty? Does it betoken a total change in the heart, or is it a simple addition to information in the mind? Melanchthon says that the Gospel actually conquers the "heart." But the "heart," on closer examination,

<sup>18</sup> CR, xxi, 801, *Loci*, 1543: *Imago Dei erat in mente, illa firma notitia de Deo et agnitio Legis et in voluntati conversio ad Deum . . . etsi autem post lapsum voluntas aversa est, et in mente notitia obscurior facta est, tamen manet notitia, ut extet aeternum et immutabile iudicium Dei contra peccatum, testificans Deum irasci peccato*. Similarly xii, 723, *Chronicon Carionis*, 1558.

<sup>19</sup> CR, xiii, *De anima*, 1540, is the most remarkable compend of Melanchthon's psychology. P. 150: *Sunt igitur normae certitudinis iuxta philosophiam tres: experientia universalis, notitiae principiorum, et intellectus ordinis in syllogismo . . . notitiae nobiscum nascentia, quae sunt semina singularum artium divinitus insita nobis*. 151: *In ecclesia habemus et quartam normam certitudinis, patefactionem divinam. . .*

<sup>20</sup> Cf. Engelland, *op. cit.*, p. 225 ff. Useful summaries are the *Loci* of 1533, CR, xxi, 291; *Enarratio in Ev. Joh.*, 1546, xv, 246.

appears to be little more than the mind directed to action, the mind free from doubt.<sup>21</sup>

Melanchthon describes the process of conversion in terms which revolve largely in the domain of simple information. Natural man cannot keep the Law since his heart does not have the impulse for it. Hence he must hear the revealed Law. That has the power through the Spirit to awaken the conscience to terror. The revealed Law accomplishes that because it revives the statutes of the will of God and informs man regarding the penalties of sin. Conscience is natural reason, a judgment approving actions in accord with revealed or natural Law or condemning the opposite. The terrified conscience tells man that he has no recourse and that God must do everything. Now he listens to the Gospel. This tells him that God imputes righteousness to him for Christ's sake. Now the judgment of conscience is stilled.<sup>22</sup> Melanchthon would stoutly reject the insinuation that his theology was natural, for he derived it from a supernatural revelation; but he was too wrapped up in his own educational method to observe that he asked his Christian to be content with a rational apprehending and application of information.<sup>23</sup>

The mental character of the faith which is at the heart of Melanchthon's system becomes apparent from the rational proofs which he develops for its trustworthiness. He expands upon the doctrine of the miracles as testimonies to the cer-

<sup>21</sup> CR, xxiv, 903 f., *Postilla*, 1544: *Doctrina non subit animos, nisi simul filio Dei movente corda Spiritu sancto; qui et consolatur nos, quod simus in gratia Dei propter Christum, et flectit corda ad invocationem et obedientiam. . . . Hoc magnum beneficium Dei vera intentione animi, et seria pietate cogitandum est; et sciendum, quod tantum illi coetus sit ecclesia Dei, in quo coetu hoc beneficium petitur et magnifit. . . . Nonne tu saepius sic cogitas? O Domine Deus, da mihi sanitatem, da cetera bona corporalia, quam ut serio petam Spiritum sanctum.* — In the *Enarratio Symboli Niceni*, 1548, xxiii, 279–282, Melanchthon contrasts the error of the enthusiasts, that the Spirit works faith in men *pure passive*, with the alternative which to him is correct, that He does it through the mind.

<sup>22</sup> For summaries of Melanchthon's doctrine cf. Seeberg, *op. cit.*, p. 466; Engelland, *op. cit.*, pp. 246–311.

<sup>23</sup> Engelland, *op. cit.*, p. 503, speaks of Melanchthon's doctrine of the conscience as safeguarding supernatural ingredients in the process of conversion; but actually that doctrine is likewise mental. Friedrich Huebner, *Naturliche Theologie und theokratische Schwaermerei bei Melanchthon*, Guetersloh, 1936, seeks to prove that Melanchthon sought to maintain an ecclesiastically validated doctrine as a motive replacing intrinsic Gospel. This was one form which Melanchthon's search for *certitudo* assumed.



tainty of revelation and equates the yielding of the mind to the rational evidence of the miracles with the operation of the Holy Spirit turning the heart to faith.<sup>24</sup> He lists also other proofs for the trustworthiness of the revelation of the Gospel: Its antiquity, the purity of its truth commending itself to the natural Law, the remarkable preservation of the Church, the constancy of its confessors, the consolation or happiness of believers, and the punishment of the enemies of the Gospel.<sup>25</sup>

Melanchthon said that the actual readiness to believe comes only through the Holy Ghost; He must work a praying and assenting quality of faith. However, intrinsically this faith always seems to mean simply the recognition and confidence that God himself says what is believed.<sup>26</sup> By contrast the Savior and the Apostles set faith before us as the hold of a whole person, changed into a totally new being through the work of the Spirit, on the redemption of Christ and the love of God; and Luther taught this faith as an exercise of every faculty of newborn man, wholly bent on not merely recognizing, but putting God to the test and experiencing His goodness.<sup>27</sup>

### III. THE NATURAL LAW

In his early period Melanchthon had denied man any capacity for truly knowing God. As Melanchthon embarked upon his educational program, however, and as he again occupied himself more strenuously with classical literature,

<sup>24</sup> CR, xiii, 151, *De anima*, 1540: *Pars tamen aliqua generis humani adsentitur, testimoniis miraculorum mota, in qua voce Evangelii Spiritus sanctus hanc lucem accendit, et flectit mentem ad adsentiendum, et mens obtemperat Spiritui sancto, amplectitur vocem Evangelii, et repugnat dubitationi.* Cf. also other citations in Engelland, *op. cit.*, p. 197 ff., who terms this a concept contrary to the Reformation.

<sup>25</sup> Cf. the entire list in the letter on Peter Palladius, 1557, CR, ix, 79 ff. The excellence of proof in the miracles he states to be this, that the miracles of the heathen cannot compete in supernaturalness with those of the Scriptures.

<sup>26</sup> Peter Peterson, *Geschichte der arist. Philosophie im prot. Deutschland*, Leipzig, 1921, suggests that the shortcomings of Melanchthon's concept of faith lay in the assumption that *intellectus* and *voluntas* have the same substance. Pp. 96, 97. He quotes from the *De anima*, CR, xiii, 171, the statement that the revelation of the Gospel removes doubts in that Jesus Christ shows us a Father whose wrath is appeased.

<sup>27</sup> Cf. John 3, 5, 6; Eph. 2; Rom. 3, 5. On Luther cf. Seeberg, *op. cit.*, p. 231, and quotations; e.g., EA, 18, 7 ff.: "Auf eine Kundschaft und Erfahrung unsers Herzens kommt es an. Darum fuehlen wir es nicht, so lasset uns Busse tun, denn Christus ist nicht unser. Die Sicherheit, die jetzt in der Welt ist, ist viel schaedlicher denn alle Ketzereien." On Luther's attitude to miracles, Seeberg, *op. cit.*, p. 161, quoting EA, xiii, 167; WA, xliii, 141.

he began to list rational proofs for the existence of God. At first he did so with the point of view that these proofs were simply an encouragement for the Christian who already knew God; but in the course of time he came to regard them as powerful also for those who do not have the Word. He believed that vestiges and seeds of the knowledge of God are scattered throughout mankind. The proofs of God available to natural man are: Excellencies of the human mind which could reasonably stem only from God; the ability to distinguish between good and evil men; the recognition that God exists; the terrors of conscience; the tendency to organize a politically governed society; the need of a first cause; teleology in nature; portents and astrological signs of future events.<sup>28</sup>

For Melanchthon the real source of an insight into God without revelation in the Word is the natural Law. Through the natural Law man recognizes that there is a God, understands some of His attributes, and knows even that there is an eternal life. His knowledge is weakened by sin, and hence his will does not always follow it; but the basic knowledge of God's will remains. The Decalog is nothing new, but simply a proclamation of God refreshing the natural knowledge and condemning sin.<sup>29</sup>

As we have seen, Melanchthon succeeded in sketching a doctrine of justification in which the natural Law made no contribution, and he thus safeguarded the centrality of revelation in the Atonement. It is in the domain of ethics, however, that Melanchthon surrenders unduly to the natural Law. True, he uses language, upon occasion, for the linkage of faith and works which is apt and familiar. The believing man does good works not only outwardly, but because he loves God. They are a necessary part of his character, because God wants him to do them — if he does not do them, his faith is dead. Good works prove the dignity of the Christian's calling. They bring a reward, not earned by the works themselves, but one which is held up by Scripture as a stimulus.<sup>30</sup>

<sup>28</sup> Engelland, *op. cit.*, p. 208 ff., traces the process, beginning with the *Commentary on Romans* of 1532 and in the *Loci* of 1535 and 1543; CR, xxi.

<sup>29</sup> Engelland, *op. cit.*, pp. 219—222; Seeberg, *op. cit.*, pp. 438—440. Cf. the extract from the *De anima* above, n. 19.

<sup>30</sup> Seeberg, *op. cit.*, p. 472 ff., gives a useful summary.

Yet Melanchthon's basic thinking on the new life is in such contrast to Luther's that many of his expressions become ambiguous. With Luther the doctrine basic to the new life is the concept of regeneration. The man who is justified by faith is not only forensically approved in God's sight, but Christ works a totally new life, concurrently with the faith. For Melanchthon this link is characteristically limited to an operation in the mind. The man whose conscience has been relieved from the threat of punishment through faith in the forgiveness wrought by Christ now tells himself that he must not sin again, since this will make conscience feel bad again. Whereas in the earlier period Melanchthon describes the impulse for good works as the bent of the renovated man, he came to assign a more and more mental sphere to the Gospel as the propulsion for good works, and thus a more and more negative value — a deterrent rather than a dynamic.<sup>31</sup>

For Melanchthon the doctrine of regeneration has scope chiefly for the consolation of conscience.<sup>32</sup> For the impulses driving the Christian to active participation in life, in the activities of the Second Table, Melanchthon comes forward with his doctrine of civil righteousness. That area of man's psychology which is involved in the natural Law also operates in the ethical life of the Christian, reinforced by a new deposit of revealed information, but in essence involving the same drives.<sup>33</sup> Basic to this concept is Melanchthon's idea of the will. He recognizes that the will is simply preponderant urge, or drive surmounting every other within man at a given moment. But the motive for this urge or drive, he assumes to be intellectual information; if the individual recognizes a thing to be good, he then wills to do it.<sup>34</sup> Melanchthon

<sup>31</sup> Cf. the *Loci* of 1535, CR, xxi, 458 ff., on the "freedoms" of the Christian man — freedom from the Law as a way of salvation, although he must do good works; confidence that the Spirit stands by to help; freedom from Old Testament ceremonial; freedom from churchly ordinances, although the minister must be obeyed. On the contrasts between the earlier and later positions cf. Engelland, *op. cit.*, pp. 60 ff., 163 ff., 433 ff.

<sup>32</sup> Cf. extracts listed by Engelland, *op. cit.*, pp. 320—325. Engelland himself unconsciously falls into a Melanchthonian mold as he terms the bearing of the new life in the Christian as "*rein religioes*" — by inference relegating the tangible aspects of behavior to a non-religious sphere. Cf. also Herrlinger, *op. cit.*, p. 233 ff.

<sup>33</sup> Cf. *ibid.*, p. 234 ff.

<sup>34</sup> *De anima*, CR, xiii, 153: *Voluntas est potentia, adpetens suprema, et libere agens monstrato obiecto ab intellectu. . . . Vult autem bona, quae aut sunt aut videntur talia. Fugit mala, quae aut sunt aut videntur talia.* Cf. also n. 26 above.

indeed used phrases about the grace of God or the indwelling God as motives for good works. But they are coupled with the intellectualist point of view; and they seem to apply to much less than the total of Christian living.<sup>35</sup> He has almost nothing to say about Christian love as the total motive for the Christian life.<sup>36</sup> Conversely, the command of God as a dynamic for good works, supplemented by the promise of reward, is developed abundantly.<sup>37</sup> Melanchthon is highly aware of the tension between flesh and spirit in the life of the regenerate Christian. He does not develop his treatment of this doctrine, however, in the direction of describing the increasing productivity of the Christian in fruits of the Spirit, but concentrates on the function of the Law for accusing the flesh of sin and producing contrition, which drives to the Gospel and makes dependent on Christ.<sup>38</sup> For the drives positively actuating the Christian man to conduct in the practical spheres of living, Melanchthon leaves him to the sanctions of the natural and revealed Law. He thus severs an immediate and personal domain of life from the religious dynamic of the Atonement.<sup>39</sup>

#### IV. PRACTICAL ETHICS

The heart of Luther's practical ethics is the doctrine of Christian love, which operates in the service which the Chris-

<sup>35</sup> *Apology, Triglott*, p. 128: *falsum est et hoc et contumeliosum in Christum, quod non peccent homines facientes praecepta Dei sine gratia*. In Art. III, where the bearing of grace on behavior should become clear, Melanchthon shifts consideration from the "outward works of the Law" to a consideration of "the affections of the heart towards God, which are commanded in the First Table" and which "cannot be rendered without the Holy Ghost." His statement is correct; but he refrains from pointing out that the Holy Ghost actuates Christian life in every sphere, p. 157 ff. Cf. *Commentar. in ep. Pauli ad Cor.* 1551, CR, xv, 1216: *cum voces Evangelii accepta per filium reconciliamur aeterno patri, simul ab aeterno patre et filio effunditur in corda nostra Spiritus sanctus, et vere habitat in nobis divinitas, liberat nos ex doloribus inferorum, et vivificat nos, incoat novam lucem et sapientiam et motus cum Deo congruentes. . . . Spiritu sancto accendente corda, beneficia mediatoris agnoscuntur, et vera fiducia misericordiae propter mediatorem promissae vivificamur*.

<sup>36</sup> Herrlinger, *op. cit.*, p. 239 ff., describes Melanchthon's treatment of love as the reflection in the Christian man of the principle of justice—a result rather than a motive. Ellinger, *op. cit.*, p. 476 ff., describes it as a philosophical concept of virtue rather than the religious dynamic. Melanchthon's word for love is *dilectio*, not *caritas*.

<sup>37</sup> Cf. Engelland, *op. cit.*, p. 435 ff.

<sup>38</sup> Cf. Engelland, *op. cit.*, p. 448 ff.

<sup>39</sup> CR, xvi, 419, *comm. in al. politicos libr. Arist.*, 1530: *Quod evangelium ad cordis iustitiam pertinet, non pertinet ad civilem statum; imo approbat omnes formas rerum publicarum, modo sint consentaneae rationi*. Cf. Hildebrandt, *op. cit.*, p. 58.

tian renders in his calling.<sup>40</sup> Melanchthon abridges this concept and establishes a dynamic for practical living which is not the atonement of Christ, but the sanctions of Law. This he did in part as a Humanist scholar; he wanted to safeguard a sphere for the morality of the classics. But he did it also as an administrator of the Church and of education. He emphasized the teaching of the doctrine of justification by faith and thus was the instrument for the saving of souls. But in his administrative and educational program he made the works which the Christian does in the civil sphere to be works done under the impulse of civil righteousness. True, we find Melanchthon employing language which seems adequate. He says that the man enlightened by the Spirit does good works which are not words or shadows, but all of his deeds of morality, politics, and ceremonial are actions of the Spirit himself.<sup>41</sup> But the process is one of setting up codes of conduct, to which man must be held by discipline; practically speaking, all men in the community must come under that discipline.<sup>42</sup>

Hence Melanchthon describes the works of the Christian in family and society as pleasing to God and according to His

<sup>40</sup> Cf. EA, ix, 290: "Darum soll ein jeder Mensch in seinem Beruf Gott dienen und ihm danken, dass er ihn in seinem Stande auch zu seinem Werkzeuge brauche." Cf. also *On the Freedom of the Christian Man*. The best summary of the contrast is Paul Joachimsen, *Sozialethik des Luthertums*, Munich, 1927.

<sup>41</sup> *Loci*, 1543, xxi, 931: *Cum igitur haec lux in mente Davidis accensa est omnes eius bonae actiones interiores et exteriores, morales, politicae et ceremoniae sunt actiones Spiritus sancti, non sunt literae aut umbrae. . . . Evangelium est ministerium spiritus. . . . Cum mentes perterrefactae audiunt vocem Evangelii et credunt propter Mediatorum vere remitti peccata, concipitur Spiritus sanctus, et nova lux et vita in cordibus accenditur.*

<sup>42</sup> *Ibid.*, p. 933: *Omnes homines non renatos aut imbecilles coercendos et ad virtutem assuefaciendos esse disciplina iuxta legem Dei, quae ad nos pertinet. . . . prima (caussa) est, quia necesse sit Deo praecipienti disciplinam obedire. Secunda est, ut vitemus poenas, quia Deus violationem disciplinae horribiliter punit, ut omnes mundi calamitates ostendunt. Tertia est, quia reliquis hominibus opus est tranquillitate; non enim tantum nobis vivere nos putemus. Quarta est gravissima, quod videlicet Lex est paedagogus in Christum. Est autem paedagogi officium, non solum coercere, sed etiam docere . . . de ira Dei, de bonis operibus, assuefaciat nos ad bonos mores, ad studium cognoscendae doctrinae de Deo. . . . 1007: *Evangelium non praecipit, ut nostrae politiae regantur legibus forensibus Moysi, nec novam aliquam corporalem politiam constituit, sed iubet nos praesentibus magistratibus ac legibus obtemperare, quae tamen non pugnant cum legibus naturae, et praecipit, ut praesentes politias tueri et ornare studeamus.**



will, but the motivation thereto is the lawfulness itself.<sup>43</sup> His theory of society is founded on natural Law and natural philosophy. As he sees Christians participate in good deeds in society, he measures the worth of their actions, but presumes that that worth is at the same time the motive for the deed.<sup>44</sup>

Implemented by Melanchthon's own specifications for church order and articles of visitation, the German princes became the chief custodians of the Church. They held before themselves the salutary purposes of their government and accepted the assignment of administering the affairs of the Church in their territories even to the point of punishing heresy with the arm of the law.<sup>45</sup> However, in their functions as princes they were content to be animated by legal sanctions

<sup>43</sup> *Ibid.*, p. 487: *Est igitur ut dixi politicus ordo res bona, pulchra, grata humano generi, singulare Dei opus, quod videlicet homines coniuncti legibus in societate civili vivunt, quod multitudo regitur a Magistratibus, qui sunt custodes disciplinae, exercent iudicia, curant de Deo recte doceri cives, prohibent Epicureos furores et idola, periuria, libidines, iniurias corporum, denique qui curant, ut civitas sit modestissima schola, in qua luceat Dei notitia et exercentur virtutis officia, communis defensio et aliorum beneficiorum communicatio.* 1004: *Et concessum est Christianis facere oeconomica et politica opera, et necesse est eos iuxta vocationem in illis officiis servire civili vitae. Et cum pii praestant ea officia, ut Deo obediant, placent illa Deo et sunt cultus Dei et complectuntur multas magnas virtutes. Recte igitur et pie facit Christianus, cum iuxta vocationem gerit magistratus, exercet iudicia, militat, accusat nocentem in foro, dicit causam, legitimo supplicio afficit iuste condemnatos. Hae intelligere magistratus et iudices, qui Deum non contemnunt, necesse est.*

<sup>44</sup> *Ibid.*, p. 1005: *Deus condidit genus humanum ad societatem et huius societatis vincula esse voluit generationem, educationem, gubernationem, contractus, artes. . . . Colligata est ergo hominum natura aeternis vinculis. Sed ad quem finem praecipuum? Ad hunc: ut ad generationem et educationem opus est societate, ita coetu opus est ad docendum. Vult Deus agnosci et celebrari, ut igitur alii alios de Deo et de aliis rebus bonis doceant, conditi sunt homines ad societatem, cuius vincula sunt Magistratus, Leges, Politica officia. . . .* 1006: *Causa mandans obedientiam in munere politico est Deus. Hic fit mentio causae efficientis. Causa finalis, ut luceat confessio in societate. . . . Causae finales ultiores, ut serviatur proximo, Item, ut defendatur possessio doctrinae coelestis. . . . Harum causarum et effectuum cogitatio ornat vitam politicam et pios consolatur in hac magnitudine laborum et accendit timorem Dei et fidem in mentibus. . . .* 1009: *Evangelii doctrina adeo severe praecipit de obedientia, ut affirmet peccatum mortale esse, non obedire mandatis legitimi magistratus, si tamen non iubeant facere contra mandata Dei.*

<sup>45</sup> Cf. Hildebrandt, *op. cit.*, p. 81 ff. Melanchthon approved the execution of Servetus, CR, ix, 133, letter *de Thammero*, 1557. He argued that the State was not influencing faith, but simply the profession of dogma when it curbed heresy; and that was as much under the control of the State as any other external. xii, 697, *Disputationes (de haereticis puniendis per Magistratum)*.

and consciousness of rule rather than by a living Christian ethic.<sup>46</sup>

A weakening of the fundamentally spiritual concept of the Christian calling is apparent in Melanchthon's construction of the nature and function of the Christian ministry. He believed that philosophy was important not merely for the arrangement and teaching of theological ideas, but for the completing of the actual content of theology.<sup>47</sup> Hence Melanchthon aimed at a ministry equipped with the full panoply of philosophical education and supremely conscious Humanistically of professional excellence.<sup>48</sup> Hence ministers trained in the Melanchthonian mode became a learned and proud caste, and their theology became a proving ground for dialectic competence.<sup>49</sup> Melanchthon himself bewailed the *rabies theologorum* under which he had to suffer in his later years; even the opponents of Philippism had learned Philip's pride and technique of controversy. Melanchthon described the ministry as a *honesta aristocratia*.<sup>50</sup> He made the ministry a body beyond criticism except for grave crimes, provided that it properly taught the Gospel.<sup>51</sup> He wrote obedience to the clergy into the Christian's creed. This was due, in part, to the fact that in Melanchthon's program the minister had to undertake functions which had been a part of episcopal administration and hence had to exercise sanctions and authority.<sup>52</sup>

<sup>46</sup> A close survey of the evangelical princes reveals a pitiful ineptitude in employing the vitality of a regenerate Christian character to the responsibilities of their calling; cf. Richard R. Caemmerer, *The Education of Representative German Princes in the Sixteenth Century*, unpubl. dissertation, Washington University, St. Louis, 1944, pp. 94-105; 260-263.

<sup>47</sup> Cf. CR, xi, 281, *Decl. de philosophia*, 1536: *non tantum propter methodum . . . opus est philosophia, sed etiam multa assumenda sunt theologo ex physicis*. Cf. Seeberg, *op. cit.*, p. 435.

<sup>48</sup> Paulsen, *op. cit.*, pp. 437, 444, discusses Melanchthon's position that rhetorical and dialectic training was necessary for training men in religious knowledge, quoting the *Elementa rhetorices*, 1521, CR, xiii.

<sup>49</sup> Hans Sachs, in *Vier Dialoge*, v. 22, Lit. Ver. Stuttg., Tuebingen, 1894, writes bitterly of the disservice done the cause of the Reformation by the contentiousness of the Lutheran pastors.

<sup>50</sup> E.g., CR, xii, 367, *de ecclesia Christi*, 1560.

<sup>51</sup> CR, xxi, 842, *Loci*, 1543: *sciant, se poenas daturos esse deo omnes, qui ministris recte docentibus, si sit mediocritas aliqua in moribus, molesti sunt*. In grave contrast stands the attitude of Luther that the minister does not stand in a higher rank or station than the people at all, but only in a different service and office, WA, xi, 271, and that actually the minister is subordinate to the judgment of the hearer. WA, xi, 410. Cf. Seeberg, *op. cit.*, pp. 271, 294, 452 ff.

<sup>52</sup> Cf. CR, xxiv, 402, *Postil* of 1544: *Quae sunt signa, seu Notae Ecclesiae? Signa, ex quibus agnoscitur Ecclesia, sunt: Professio verae*

## CONCLUSION

The Melanchthon blight is insidious. For it operates with terms and definitions that convey, in part, insights and principles essential to the Gospel; and it is natural to the thinking of men who are in the profession of applying mental processes to the materials of religion.

One antidote is the constant striving to make clear, to oneself and to others, that religious knowledge is more than information, that it is the gift of the grace of God in Christ Jesus by which the Christian becomes aware of God in a fashion different from, and beyond, the scope of natural thinking (1 Cor. 1 and 2; Col. 1); to realize that the Christian faith is not merely assent to facts about Christ and His redemption, but that it is the using of Christ and His redemption with a thirst of the soul and the recognition that only so are we made truly alive (John 5 and 6); to realize that the new life is not simply conformity to code, but the change of the old man to be a totally new person, and one in whom Christ literally dwells (John 15; Rom. 6). Luther:

Look, when the old light, the old reason, the old conceit has died and darkened and turned into a new light, then the whole life and all powers of the man have to follow it and change. For where reason goes, there the will must follow; and where the will goes, there love and desire go along. Hence the whole man must creep into the Gospel, there become new, slough off the old skin like the snake, when its skin gets old. . . . Hence the man must creep into the Gospel and the Word of God, and trustfully follow its say; thus he pulls off the old skin, leaves his light, his conceit, his will, his love, his impulse, his speech, his doing, and becomes another new person, who sees all things otherwise than before, judges differently, conceives differently, wills differently, speaks differently, loves differently, has different impulses, works and lives otherwise than before.<sup>53</sup> — By faith we acquire a new and

*doctrinae; et usus legitimus sacramentorum; et obedientia erga ministerium. . . . Quando vis iudicare de te et aliis: an sis membrum Ecclesiae, an sis Christianus, cogita de his signis. Esne Christianus? Sum. Quomodo hoc ostendis? Quaero iam de signis. Quia credo Symbolum, et utor Sacramentis, sum baptizatus, et obedio ministerio. CR, xvi, 124, Philosophiae Moralis Epitomes, 1538 (et al. — 1546): Omnes enim debemus obedire ministerio verbi, sic magistratus in republica minister et executor est Ecclesiae. Debet enim et ipse obedire ministerio verbi, et id venerari tanquam divinum, iuxta illud: aperite portas principes vestras. Cf. Seeberg, op. cit., pp. 455, 460.*

<sup>53</sup> Luther, sermon on John 1:1-14, *Epistelpostille*, EA, 10, 207; tr. by author. St. L. XI:194.

clean heart, and God will and does account us entirely righteous and holy for the sake of Christ, our Mediator. And although sin in the flesh has not yet been altogether removed or become dead, yet He will not punish or remember it. And such faith, renewal, and forgiveness of sins is followed by good works. And what there is still sinful or imperfect also in them, shall not be accounted as sin or defect, even for Christ's sake; but the entire man, both as to his person and his works, is to be called and to be righteous and holy from pure grace and mercy, shed upon us and spread over us in Christ.<sup>54</sup>

Another antidote is to realize the evangelical character of the ministry. That means emphasizing the sense of purpose and the will to serve people. It means drawing upon the impulses of the new man in Christ for the functions of the ministry. It means employing a technique of ministry which recognizes the handicaps and the essential paganism in marshaling people to a conformity to code, and instead endeavors to bring the propulsion of the new life through Jesus Christ to bear on men through Gospel and Sacrament.

St. Louis, Mo.

## Conference Paper on Romans 4:5

By H. J. BOUMAN

A very personal reason prompts the selection of my topic. In my senior year at the Seminary, I had not yet really learned what Christianity really is. To be sure, I was not a scoffer. Far from it. I yearned for the honor of being a Christian, *but I did not dare*. The sainted Dr. Bente had succeeded in crushing all my pride in human wisdom. In his lectures on the philosophical systems, ancient, medieval, and modern, he had shown us that human reason the moment it tried to explain transcendental problems disregards its own rules of logic in its deductive and inductive reasonings. And the reason for this phenomenon is not so much its inability to explain matters beyond its sphere, but its bias, its being prejudiced by sin, by its innate enmity against God. Thus all the thinking of natural man regarding sin, death, future life, God, etc., is characterized by utter failure. I had lost all pride of, and confidence in, the power of human wisdom.

<sup>54</sup> Luther, Smalcald Articles, *Triglot*, p. 499.

The sainted Dr. Graebner, in his lectures on church history, showed us the miracle of the Church in this world. In the midst of hostile surroundings, despite all attempts to suppress it, that wonderful Church not only held its own but also grew and conquered; it marched victoriously across the lands and through the centuries. And its weapon was what to human reason appeared to be utter foolishness — the Gospel of salvation by Christ, who died for us on the Cross. From a human viewpoint it should have failed from the start, but it did not. Thus the story of the Church proved to me that a supernatural power is active in its existence and growth, and that caused to grow in my soul a profound admiration for it, and a great longing to be a member of this marvelous institution. But again I say, I did not dare. Despite all the exegesis and dogmatics and the sermons I heard and the reading I did I was held captive by the idea that I had to make myself worthy of that honor. I thought my Savior would not accept me unless my remorse over sin had reached a certain depth and the control and restraint of my natural desires had achieved a certain degree. Outwardly there was no difference between me and my fellow students, but inwardly I was thoroughly unhappy, unsure, and often on the verge of despair.

Then, one day in November of 1898, the sainted Dr. Stoeckhardt explained Rom. 4:5 to us. While I was listening to his words, something happened to me. It was as though a great light illumined my soul; unutterable joy and happiness filled my heart; going to my room, I walked on air. Now I saw what justification really is, now I understood the wonderful meaning of words like these: Jesus came to save sinners, to save that which is lost, etc. The real meaning of *grace* was revealed to me. True, the emotions I had on that day did not last and remain, but, thank God, the knowledge of what justification, grace, and forgiveness of sin mean, did remain. I am therefore glad to speak to you on this theme and to emphasize the immense importance of the doctrine of justification in our preaching and practical work.

# I

Τῷ δὲ μὴ ἐργαζομένῳ

In the matter of obtaining righteousness before God there are only two ways thinkable, and these two ways exclude each



other. In verse 4 Paul points out one way and in verse five the other. Only one way can be the true, successful way, not both, neither the two combined. It is either — or. That is of what the adversative particle *δέ* reminds us. What is stated here is in opposition to what is stated in verse 4 ("Now to him that worketh is the reward not reckoned of grace, but of debt"). If God calls a man righteous because he worked for it, then it is not grace, but a reward. But the opposite obtains, as is shown in our verse.

"To him that worketh not." That is one who has abandoned the idea of gaining the favor of God by his own works. An *ἐργαζόμενος* is one who tries to earn something by his own efforts, to become righteous before God. Paul flatly condemns that idea, but human reason opines it to be the only true way, a way to preserve human dignity. Natural man's thinking is thoroughly *legalistic*. We find this among all men, civilized and uncivilized. Even among people on the lowest plane of civilization the legalistic idea prevails that man must gain the favor of God or the gods or avert their wrath by his own efforts. All pagan philosophers knew of no other way. This idea dominated the thinking of the Pharisees of old.

The same idea prevails among the worldly wise. In the *Critique of Pure Reason*, by the famous philosopher Emanuel Kant, I found this statement: "Legality means that an act is done according to a law, but not because of that law. Morality means that an act is done not only according to, but also because of the law." That seems to be a fine statement. But that Kant does not define therewith *Christian* morality, which means that an act is done not only according to and because of the Law, but also because of gratitude for God's grace in Christ Jesus, is evident from his statements. His statement about the categorical imperative, which reveals that his morality is nothing more than the morality of a slave, teaches that the Law forces him to work to become righteous before God. This idea pervades also all our literature of fiction. The good wins in the end, and the bad fails. But there is more to say.

This legalism is so thoroughly dominant in human thinking that it has again and again poisoned and subverted the thinking and teaching in the Christian churches. There is

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the Roman Church. To be sure, there is still essential Christian teaching. Christ is proclaimed as the Savior of mankind. In one Roman catechism I found an explanation of the Second Article which was beautiful, almost like our own. They speak about the grace of God, faith, etc., but the entire body of their teaching is vitiated by the idea that one must make himself worthy of the grace of God, that Christ will not accept the sinner, will not grant him forgiveness of his sins, unless he *properly* repents and conforms to certain rules established by the Church. Luther, the monk, believed this, and therefore he fasted and prayed and lashed his body to appease Christ and become worthy of receiving forgiveness. Something similar happened to our own Dr. Walther in his university days. That is the reason why serious-minded men and women sought refuge in the life in monasteries. This legalistic idea has crept into Protestant churches too; hence the widespread abandonment of the true Gospel of grace. To many Christ is the Savior *not* because He as our Substitute suffered the penalty for sin, *not* because by His active obedience and passive obedience He prepared the righteousness of God for us, *but* because He showed us the way back to God, because He became for us a Pattern to copy. We must become Christlike, they say, then we shall be God's children again. Some go so far as to maintain that modern man is able to find his way back to God in his own way. And the result is the denial of verbal inspiration of the Bible and the scornful rejection of the substitutionary work of Christ.

In a widely disseminated address, delivered Jan. 31, 1946, John D. Rockefeller wants to unite all churches. He pronounces "ordinance, ritual, creed, all nonessential for admission into the kingdom of God, or His Church. A life, not a creed, would be the test. Not even Baptism or the Lord's Supper are necessary for membership." Why should they be? To him they are mere symbols anyhow. "If you want to observe them, good; if not, good too. You need no creed, individual belief; only be good and fight the evil. The *essence* of true religion is to live a Christlike life. To emphasize the responsibility of the individual to his Maker was Christ's mission on earth." "Means of grace are not necessary; they have nothing to convey." If you boil down all he said, it comes to this: you must work to establish good

spiritual relation between the soul and its God. What this man wants is that Catholics and Jews and Protestants unite in believing in the Fatherhood of God and the brotherhood of man. It is pagan religion. "Has Christianity failed?" he asks. My answer is: "Yes, your kind of Christianity has failed and always will." The theme of his lecture was: "The Christian Church—What of Its Future?" My answer is: "The future of your kind of Christian Church is disaster."

The cultured professor of philosophy, the polished gentleman in the modernist pulpit, the betinsled so-called Holy Father in Rome, the whirling dervish, the self-torturing fakir, the flaggelants of the medieval ages, the boomerang-throwing savage in Australia, the sun-worshiping Aztecs, the pipe-smoking Indian, the Mongolian with his prayer mills grinding out his prayers as long as the wind blows, the fur-clad Eskimo, the cannibal of Polynesia, the fanatic worshipers of Allah, Jews, and Gentiles, all, without exception, agree in the principle of work-righteousness. Human reason can rise to no higher plane than to think: I must be an ἐργαζόμενος, I must work for God's favor.

But we must also look into our own heart. Make no mistake, also true Christians are made to feel the impact of this legalism. Why are they at times not fully tasting the joy of salvation? Why are they perturbed in the spirit by fear and uncertainty? Why are they so slow in trusting the Lord's beneficent guiding? Why are they cast down in times of adversity? And this often happens to Christians whom we look upon as pillars of the church. It is the feeling of unworthiness. They would like to feel a remorse like David's or Peter's, but the penitential tears do not come. They would like to curb and control the desires of their flesh, but they often fail in this. They would like to show their gratitude for God's grace in a spectacular manner, but their flesh is too strong. This shortcoming, this failure, causes them to doubt that they are accepted children of God. It is a sore affliction. But what is often behind all of this? The idea that their state of grace depends upon their worthiness. Legalism has corrupted childlike faith in the grace of God. Instead of not working they begin what their carnal reason suggests: they work. But the Holy Spirit inspired Paul to write: *"To him that worketh not! Worketh not!! Not!!!*

By that he condemns all attempts to gain God's favor by our own efforts as contrary to God's plan and wisdom.

That is a hard lesson to learn, and it cannot be learned in one sitting. It takes our whole lifetime, and then we shall not have mastered it. Let us watch and pray that legalism does not weaken or destroy the joy in our salvation. We must always remember the true purpose of the Law. That purpose is not to make us ἐργαζόμενοι, but to make us see and realize our great sinfulness and total helplessness, so that we become μὴ ἐργαζόμενοι in the matter of justification.

## II

Πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ

Δὲ is again adversative. Instead of trying to gain God's favor by his own efforts, instead of earning forgiveness of sins by working, man must believe. Πιστεύειν ἐπὶ τινα means to believe in someone, to rely on someone, to have confidence in him (the one in whom man must believe). Δικαιοῦντα τὸν ἀσεβῆ. Let us first look at the word ἀσεβής. It is translated "ungodly." An ἀσεβής is one who does not honor God, does not worship God as his Lord. When Adam disregarded the command of his Lord, he became an ἀσεβής. He no longer feared and loved and trusted in God. His fellowship with God was disrupted. Instead of being *godly*, he now was *ungodly*, and that describes *all men*. Everyone is born *ungodly*. We must not limit this term to so-called great sinners, *gottlose Leute*. Ungodly is everyone who refuses to obey God in everything. We are by nature ungodly, every one of us. Natural man's thinking, his emotions, his volitions, are out of tune, are not in harmony with God, but separate from and against God. That is a terrible situation. It is a state of rebellion, a state of constant warring against the highest authority in the world. It means a separation from the Fountain of Life, from Him from whom all blessings flow. And that means an existence without peace, a life of ceaseless dread; it means a living death; it means to be under the curse at all times. And many who realize a little of this are driven into utter despair. Life becomes an unbearable burden to them.

That is not the point here, however. The point is that τὸν ἀσεβῆ is generic; it denotes man in general; it means

every human being, including you and me. Now, what happens to a person when he is found to be a lawbreaker? He is punished, of course. We rightly expect that every honest judge will condemn and punish the evildoer. Indeed, it is his solemn duty to do so. God, the righteous Judge, has cursed everyone that sinneth. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." "The soul that sinneth, it shall die." This is not an idle threat; it agrees with man's thinking. But—and let us listen to it with the greatest attention—here God is said to be δικαιῶν the ungodly. Δικαιοῦν is a judicial term used in court language. It means to declare just, the very opposite of what the ungodly must expect. God declares the ungodly to be the opposite of what he is. Let us in no wise detract from or weaken the force of this marvelous statement. The situation is this: The ungodly stands before God, his Judge; he expects to hear a sentence of condemnation, but the divine Judge declares him to be just, pronouncing the sinner to be holy, the guilty to be innocent, the foul to be pure, the wicked to be good. He completely ignores the sinfulness, the unrighteousness, and declares the sinner to be righteous, so perfectly righteous that he is fit to be received into heaven. What a remarkable statement this is: "God justifieth the ungodly!" How contrary to all human thinking!

But in the preceding chapters the holy inspired writer has amply explained how this marvelous action was brought about. God sent His own beloved Son into the world. Jesus willingly came, placed Himself under the Law, became our Substitute, was made the *one great Sinner by imputation*, was cursed and condemned in our stead, paid the penalty of the Law for us by suffering and dying on the cross. He even suffered the torment of hell for us. And when all was done, when divine justice was satisfied, He was released again. God resurrected Him from death, thus putting on His work the divine stamp of approval. And because of this saving work of His Son, God has justified the ungodly; He has pronounced every sinner to be guiltless and holy, or, in other words, He has forgiven all sins.

I say "has" although our text has "justifies," the present tense. Let us look at the words again: "But believeth in



Him who justifieth the ungodly." That justifying *does not follow* believing. If it did, it would be a conditional justification, and the meaning would be that if the ungodly believes, then God will justify him. But that is entirely foreign to this sentence. Besides, how can I depend or rely on anything that is not a fact, that has not taken place? No; first God justifies the ungodly, and then the ungodly has something to believe, to depend on. The statement "God justifies the ungodly" is not cumbered by any condition; there are no if's or provided's, none whatever. God justifies the ungodly regardless of his behavior or belief, even before he was born, and therefore the ungodly is justified whether he believes it or not. Justification is an accomplished fact; it is universal even as salvation is. Therefore Jesus uses the past tense: "For God so *loved* the world." "The Son of Man *came*." Paul uses the past tense: "God *was* in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and *hath* committed unto us the Word of Reconciliation." So when the ungodly believes that God justifies him, he accepts an accomplished fact; he believes with David that with God *there is* forgiveness of sin.

Let us accept the grand syllogism of faith:

Major: God justifieth the ungodly

Minor: I am ungodly

Conclusion: Therefore God justifieth me

### III

Λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην

"And his faith is being counted for righteousness." Note the definite article. This faith, what faith? The faith that God justifies the ungodly. That is the faith of which the holy writer speaks, and this particular faith is being counted for righteousness. Λογίζεται means is counted for, is accounted, is looked upon and taken for. "For righteousness" — that is the righteousness that God demands, the perfect righteousness that opens the door of heaven and guarantees the entry into paradise. He who believes that God justifies the ungodly and thus applies this pronouncement of God to himself is looked upon as having perfect righteousness and is being treated as a righteous person ought to be treated. Such faith brings him into possession of that perfect righteousness.

Therefore the Bible also says: "Faith justifies, makes righteous." The two statements "God justifies" and "faith justifies" denote the same thing, only from different viewpoints. God, on the basis of Christ's saving work pronounces and declares the ungodly righteous, and faith accepts that declaration. Thus he applies it to himself, and now faith has that righteousness for its own. So faith justifies.

It has been said that faith justifies because of its great *moral value*. True, faith revolutionizes man's life, changing him altogether. Indeed, faith has very great moral value, but it is not for that reason that it is being counted for righteousness. That is the legalistic view of faith. That view contradicts the word "faith" itself. *Faith* stands here in direct opposition to *work*. We are told here that we should *not work, but believe*. So faith cannot be taken here as an act of great moral value. It is nothing else than the hand that grasps the fact, the truth, that God justifies the ungodly and appropriates it. The righteousness of God, earned and prepared by Christ and intended for all, is accepted by the individual by his believing it. So *objective* justification becomes *subjective* justification.

Because of this it does not matter whether faith is strong or weak. Faith, strong or weak, lays hold on Christ, grasps the righteousness of God, and that is what counts. We must not build the certainty of being righteous on the state of our faith. Our being righteous does not depend on our feeling righteous. Thank God for that, because Christians often feel anything but being accepted children of God. Often their soul is filled with fear and thoughts of being rejected. No; faith clings to God's promise, faith clings to the fact that God justifies the ungodly, that HE HAS SAID SO! Faith turns away from all feelings, good or bad, and rivets its attention on what God said.\*

Such faith is being counted for righteousness. God looks upon that which faith has taken hold of, and is pleased. As He said to Christ, so also He says to the believer: "You are My beloved child. You are the apple of Mine eye. You are My child, and I am your Father. I will give you anything you ask for if it is for your own good. I will place My

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\* Ich glaub', was Jesu Wort verspricht,  
Ich fuehl' es oder fuehl' es nicht.

omnipotence, My omniscience, My eternity at your service. I will see to it that everything that happens, even sickness, war, death, anything and everything, turns out to your advantage. I will turn all sorrows into blessings. And finally I will deliver you from all evil and translate you into heaven. There I will give you to drink of the eternal waters of gladness."

Oh, what a glorious message this is that our faith in Him who justifies the ungodly is being counted for righteousness! And how honored are we who are commissioned to bring this message to the world of the ungodly, to stand before our congregations, to go into the highways and byways, into the hospitals, the prisons, the asylums, and tell each and every one: "God has declared you just. There is pardon, forgiveness, salvation, also for you. No matter who or what you are, no matter to what depth of vileness you may have sunk, the richness of God's grace is sufficient and powerful enough to help you. Simply come, come as you are, come with all your sins and wretchedness, come to the God who justifies the ungodly.

Let us not forget that it is this truth that brings the life-giving power into our message. It makes our message not only a *saving*, but also a *sanctifying* message. All our instruction toward sanctification, all our exhortation to a holy life, will be in vain without the message that God was in Christ reconciling the world unto Himself. Therefore every sermon that does not contain this truth is a waste of time and labor and is not based upon the truth. You cannot make your people willing and grateful servants of God unless you make them see this glorious truth that God justifies the ungodly.

Minneapolis, Minn.

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## Sermon Study on Micah 7:14—20

### TRINITY SUNDAY

The year 1947 is the Centennial year of the organization of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. The concluding verses of the Book of Micah are a very suitable text for Trinity Sunday in this Centennial year. The Epistle Lesson appointed by the ancient Church for this Sunday speaks of the unsearchable wisdom and the unfathomable judgments of God relating to His plan of salvation, while the Gospel tells us of regeneration and justification by faith as the only way to eternal life. In like manner Micah calls our attention to the marvelous things that God has done for the redemption of His Church and the incomparable majesty and glory of the Lord manifested in His government and guidance of His chosen flock.

V. 14. *"Feed Thy people with Thy rod, the flock of Thine heritage."* The times were evil. Good men had perished out of the earth, and there was none upright among men (Micah 7:2; cp. vv. 3-6). Yet in the midst of this overwhelming wickedness, so widespread that the enemy sneeringly asked: "Where is the Lord, thy God?" (V. 10), there was still a people of God, whom God acknowledged as His own, His own heritage, *נַחֲלָה*, possession, His own property. As such the Lord had chosen the children of Israel (Ex. 3:7, 10; 5:1; 19:5; Amos 3:2a) to be unto Him a kingdom of priests, a holy nation (Ex. 19:6). For this people of God, though but small in number, the Prophet lifts his heart and soul to God in fervent prayer. "Feed Thy people," shepherd Thy people. Isaiah, the contemporary of Micah, had solemnly proclaimed the God of Judah, the Lord Jehovah, as a faithful Shepherd (Is. 40:11; cp. the later Ezekiel, ch. 34:11-23, and Jer. 31:10). As a Shepherd the Lord had been gratefully acknowledged by His people (Ps. 23:1; 78:52; 79:13; 80:1; 95:7; 100:3). Hence Micah pleads with God to perform the functions of a true and faithful Shepherd toward the flock He had chosen as His possession. It was one of the privileges and duties of the prophets to be the mediators of the people before God, their spokesmen, their representatives before the throne of the Lord. So Abraham (Gen. 20:7), Moses (Ex. 20:19; 32:11-34:10; Deut. 9:11-29), and Jeremiah (Jer. 14:7-22). And the record

of their prayers as preserved in Holy Writ teaches us that God is a God to whom we may pray, before whom we may pour out all our heart, our fears, our worries, our hopes, our sorrows, our joys, our disappointments.

Micah asks God to shepherd His flock, as only He, the Lord of Hosts (Micah 4:4), the Covenant God, who had Himself defined this name, I Am that I Am, the Lord of unlimited power, of unfathomable wisdom, of unending duration, of boundless love and mercy, and unchanging justice and righteousness, can and will shepherd His own. Shepherd Thy people! Watch over them, guard them against all danger, protect them from all evil, feed them, shelter them, keep them as Thine own. Shepherd them "with Thy rod." The shepherd used his rod to lead the sheep out of the fold to the nourishing pastures and the refreshing brooks of water; to prod on the lagging sheep, to bring back the straying members of the flock, to ward off wild animals, to lead his flock back at eventide to the safety of the fold to rest and sleep after the wanderings of the day. Micah asks the Lord of everlasting grace, who has promised to be the Shepherd of His Church, to keep this promise, to shepherd His flock, each individual sheep and lamb, to do what He Himself has pledged to do as a good Shepherd (Ez. 34:11-31; John 10:12-16, 27-30).

God's people, the flock of His heritage, is further described as they "which dwell solitarily"; alone, בָּרִדָּה, separate. What does that mean? This phrase occurs in two highly significant prophecies, both of which were spoken "in the days of old" to which reference is made in vv. 14-15. The one, recorded Num. 23:9, was spoken by Balaam, whom the Lord had explicitly commanded to speak exactly as the Lord told him (Num. 23:5). "The people shall dwell alone and shall not be reckoned among the nations," Balaam had said. The second statement explains the meaning of the first. "Not be reckoned, יִחַשְׁבּוּ. The verb in the Kal stem means to weave, to devise, to think, to consider. The Hithpael is reflexive: They do not consider themselves among the nations. They had been told by the Lord that they were to be a peculiar treasure to Him above all people (out of all people, Ex. 19:5); that God had separated them from other people (Lev. 20:24, 26); and Moses had defined this separation as consisting in the fact that God went with them (Ex. 33:16); that there was no other people



who had God so near to them as Israel did, nor had laws as righteous as Israel's (Deut. 4:7-8), and Balaam points to the glorious hope in life and death that Israel had in the Messiah of the Lord (Num. 23:10; 24:17). Among the nations, they were not of the nations, and did not consider themselves as being like them. They had a different God, different laws, a different philosophy of life, a different outlook on eternity.

Another prophecy which throws light on our passage is Deut. 33:28, one of the last words addressed by Moses to his people: "Israel shall dwell safely alone," separated. As long as they remained separated from the religion and philosophy of the Gentiles, stood aloof from the heathen way of life, so long would they reap the riches promised to them by the Lord in Deut. 33:26-29, allusions and reminiscences of which precious promise abound in Micah's prayer. Whenever, however, Israel refused to dwell alone, when it mixed itself among the people, then strangers devoured its strength (Hos. 7:8, 9), then God's curse and condemnation consumed them (Num. 25:1-9; Deut. 28:15-68; the Book of Judges; the whole history of Israel).

In the New Testament also God's people are to be a holy people, separate from the world (2 Cor. 6:14-18). While in the world, they are not, and are not to be, of the world, but sanctified by God's Word (John 17:14-17). Only if they continue in Christ's Word, have they the promise of knowing the saving and liberating truth (John 8:31-32). Therefore they are not to be ashamed of Christ or His Word (Luke 9:26), even if confession of the whole truth will cause opposition by their own household (Matt. 10:34-39). Therefore the oft-repeated warnings against unionism, against false doctrine and false teachers; therefore also the gracious promise to the congregation which had kept His Word and the admonition to hold fast that which it had (Rev. 3:8-12). Separation from sinful life and separation from false doctrine must be the characteristic of God's Church if it lays claim to the honor of being God's people, the flock of His heritage.

"In the wood, in the midst of Carmel." Carmel, a mountain range reaching a height of 1,800 feet, extending about twelve miles from the sea in a southeasterly direction, was known for its beauty, and to this day, though the ravages of centuries of war and maladministration have robbed it of much

of its glory, it is still an outstanding beauty spot of Palestine. In the time of Solomon the tresses of a bride's head were compared to Carmel's beauty (Song of Solomon 7:5), while Isaiah saw in the excellency, the beauty, of Carmel a fitting symbol of the excellency, the beauty, of God to be given to His New Testament Church (Is. 35:2). Along the northern slope of Carmel ran the Kishon River through the valley of Accho bordering the seashore as a part of the fertile plain of Esdraelon, extending from the Mediterranean Sea to the Jordan. The mountain range of Carmel with its wooded slopes and the lush fields and vineyards and olive groves of Esdraelon formed the most beautiful region in the Promised Land.

"Let them feed in Bashan and Gilead." These two provinces formed the eastern part of Israel's possession. Bashan in the north, just east of the Sea of Galilee; Gilead extending southward along the Jordan to the northern edge of the Dead Sea. Bashan was noted for its cattle (Ez. 39:18; Amos 4:1; Ps. 22:12) and together with Gilead offered such splendid pastures, that Reuben, Gad, and the half tribe of Manasseh asked Moses to allot this East Jordan land to them (Num. 32:1-5, 16, 24, 40; cp. Song 6:5). \*)

The Prophet asks God to feed Israel in fertile, blessed areas, where both body and soul enjoy the loving leadership of the Shepherd.

"As in the days of old," the former days, the past. This may refer to the times of Moses and Joshua, when God Himself led His people as a flock of sheep (cp. Ps. 77:20; Ex. 3:17; 23:20-31; 34:10, 11), fed and clothed them (Deut. 8:3-4), when the tribes first occupied Gilead and Bashan (Num. 32). Or it may refer to the early days of the kingdom of David and Solomon, when the boundaries of Israel extended from the Euphrates River to the boundary of Egypt, each man dwelling under his own vine and fig tree, enjoying peace and prosperity

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\*) This juxtaposition of the fertile sections to the east and to the west of Jordan seems to indicate that here "Carmel" is the mountain ridge described above, although the article is usually prefixed if used as a proper noun. In the three exceptions (Josh. 19:26; Jer. 46:18; Nah. 1:4) the context demands that Carmel be taken as a proper noun. That seems to be the most natural interpretation here also. Lexicographically the phrase may be translated "the wood in the midst of the park or gardenland." Because of this juxtaposition of East and West Jordanland, we prefer to connect "in the wood," etc., with "feed" rather than with "dwell solitarily."

(1 Kings 4:20-25). Micah refers to this era ch. 4:4, which was at the same time an age of spiritual blessings (David's Psalms, his labors for the proper Temple services, 1 Chron. 23-27; the building of the Temple by Solomon). In our text Micah may have thought of both eras.

Micah has poured out his prayer before his God. What will the Lord answer?

There is a difference of opinion as to the connection of vv. 15-17. Sellin, following Ewald, regards vv. 15-17 as the continuation of Micah's prayer and changes "will I show unto him," to "Let him see marvelous things as in the days when Thou camest forth from Egypt." Yet it was not the Lord, but Israel that came out of Egypt. Hence these words are not spoken by Micah as a prayer, but are God's answer to Micah's prayer. Luther's translation: "so that the heathen may see" etc., connects v. 16 to v. 15 as part of God's promise. Yet there is no connective between the two statements, and therefore it seems preferable to regard vv. 16-17 as the words of Micah, as undoubtedly are the final words of v. 17.

V. 15. "*According to the days of thy coming out of the land of Egypt will I show unto him marvelous things.*" Micah had pleaded with the Lord to shepherd His people as in the days of old. The Lord answers that He will in the days of the Messiah, the era of the New Testament Church (cp. Micah 5:2-4; 7:12), let His people see miracles rivaling the miracles in the days of old, the days of Israel's going forth out of Egypt, the days of Israel's redemption. Throughout the history of Israel the deliverance out of Pharaoh's bondage was used as a symbol of the redemption by the Woman's Seed, the Messianic deliverance. The deliverance out of Egypt which made the establishment of Israel as God's covenant people in the Promised Land possible was accompanied by miracles so great and so numerous as to make the Mosaic era unique in the history of Israel (Deut. 34:10-12).

Moses, standing on the eastern shore of the Red Sea, composed and sang that majestic hymn of adoration to the Lord God, glorious in holiness, doing wonders (Ex. 15:1-19). And throughout the centuries the Church of God of the Old Testament stood in awe at the remembrance of these wonderful deeds of God (Josh 24:2-18; Pss. 78, 105, 106; etc.). In like manner the redemption of the New Testament was to be

ushered in and accompanied by miracles fully as great as the miracles of Moses' time. And again the fulfillment far surpasses the promise, as is the case with all prophecies and promises relating to the New Testament era. In Luther's exposition of the Book of Micah, as compiled by V. Dietrich and approved by Luther, we find this comment on v. 15: "As the New Testament redemption far surpasses in its glory the deliverance out of Egypt, so the miracles of the New Testament are far greater than those of the Old. What can be more wonderful than that the Son of God assumes human flesh and is born of a virgin? What is more astounding than that the Son of God in battling with death and the devil permits Himself to be overcome, surrenders His life to His enemies, and while He is being overcome, overcomes? Truly it is the greatest miracle that the man Christ, who died on the Cross, arises on the third day out of death and the sealed grave and then with His flesh, which hereafter was immortal, ascends into heaven and sits on the right hand of God. What can be told or even imagined that could equal these miracles?" (St. L. XIV; 1160.)

God has answered the Prophet's plea. Now He makes this selfsame Prophet His instrument, His spokesman, through whom He gives to His people a promise which He could just as well have spoken Himself as He did in v. 15. In His marvelous loving-kindness He grants to a mortal being the privilege to proclaim the Word of God to his fellow sinners by divine inspiration! Is there a God like unto our God?

V. 16. "*The nations shall see and be confounded at all their might,*" be ashamed of their own strength in which they trusted. Not only God's people will see His marvelous deeds (v. 15). Already in vv. 11-12 the Lord had foretold the coming of the heathen to God's Church; they also shall see God's glorious redemption (cp. Is. 52:10). They place their confidence in their own power, their riches, their commerce, their statesmanship, their powerful armies and war machineries, their wisdom and philosophy. And where has it gotten them? They see disorder, chaos, dissolution everywhere! They are bankrupt, whether they acknowledge it or vainly endeavor to cover it up by boastful oratory. While most of them remain obstinate, there are many whose eyes are opened to see what mighty and marvelous things the Lord God of Israel has done

for their redemption. And now they are deeply ashamed of what they regarded as their strength. "They shall lay their hand upon their mouth." That is "a gesture of reverential silence from astonishment and admiration." (Keil in loc. Cp. Job 21:5; 29:9, and particularly 40:4-5.) No longer will their lips overflow with vain self-glorifications. They cease to extol their own accomplishments, will cease their ridicule and mockery and blasphemies of the Lord and His Church. "Their ears shall be deaf" to such effusions as well as to the alluring voice of sin, and self-righteousness, and self-indulgence. Overawed by the majesty of the infinite power and justice and grace displayed in God's redeeming work, they lack words to express their thoughts. Silently "they shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord, our God, and shall fear because of Thee," v. 17. "Lick the dust," denotes attitude of defeated enemies unconditionally surrendering to the victor. (Ps. 72:9; Is. 49:23: Kings and queens "shall bow down to thee with their face toward the earth and lick up the dust of thy feet"; in Lam. 3:29 the phrase means humble submission to the mighty hand of the Lord, cp. vv. 26-32.) "As the serpent" — the article denotes the species. (Cp. Gen. 3:14; Is. 65:25.) "The serpent, moving as it does with its mouth upon the ground, may readily be supposed to swallow more dust than other animals." (Margolis, *Micah*, p. 78.) "Worms of the earth." The word *ḥōl* occurs only here and Deut. 32:24. It denotes the creeping, crawling creatures. The mighty men of this world, like creeping, crawling things before the Lord! "They shall be afraid of the Lord, our God, and shall fear." But that is not the slavish fear of a criminal caught in the act and fearing nothing but the punishment. They do not in their fear crawl back into their hiding places, do not seek to run away from God, like Adam and Eve. No, "they shall move out of their holes," literally, "they shall tremble out of their hiding places"; to the LORD, our God, they shall come in trembling awe, "and they shall fear Him." While lying in the dust before the Lord, ashamed to lift up so much as their eyes unto heaven, while smiting upon their breast, yet they exclaim with the repentant publican: God, be merciful to me, a sinner! While the majesty of the mighty works of God shattered their trust in their own



strength, showed them their sinfulness and unworthiness, yet these marvelous works brought to their attention a salvation so glorious, a love so transcending, a wisdom so profound, a mercy so unequaled, that they were attracted to this God by a mysterious power, were drawn, in fact, by Him with loving-kindness to Himself, their God of mercy and love. To Him they come, trembling under the burden of their guilt, shivering with shame at the atrocity of their sin, yet trembling with a holy joy never before experienced at the knowledge of sin forgiven, of a conscience purged of dead works, of the peace of God surpassing all understanding. And the deeper a believer delves into the mysterious miracle of God's redemption, the greater his awe at the stupendous power, the infinite justice, the incomprehensible mercy revealed in the marvelous things accomplished by our Lord in the redemption, justification, conversion, and sanctification of sinful man.

That is the history of God's Church: a record of marvelous miracles performed by God. Savage nations as well as highly cultured peoples have become docile followers of the Redeemer. Mighty emperors and kings in the realms of art and science have cast their scepters and crowns before the throne of Jehovah, have brought into captivity every thought to the obedience of Christ. Hundreds and thousands have made experiences similar to that of Philip Mauro, one of the most brilliant attorneys-at-law of America, for a number of years a member of the Bar of the Supreme Court, who was at the age of forty-five converted by the testimony of men, as he says, "of little education, to whom I regarded myself as immeasurably superior in all the higher branches of knowledge." He makes this startling confession: "I should have supposed that in order to convince me of the truth of the Bible and of Christianity it would be necessary to employ the best efforts of a faculty of the profoundest theologians, versed in all the arguments of skeptical philosophy, and able to furnish plausible replies to them. . . . I had no notion at all that intellectual difficulties and questionings could be removed in any way except by being answered, one by one, to the intellectual satisfaction of the person in whose mind they existed. But my doubts and difficulties were not met in that way. They were simply removed when I believed on the Crucified One and accepted Him as the Christ of God and as my per-

sonal Savior." . . . This conversion "is the mighty work of God — 'the working of His mighty power which He wrought in Christ when he raised Him from the dead and set Him at His own right hand in the heavenly places' (Eph. 1:19-20)." (*The Fundamentals*, Vol. IV, p. 109, 111, 112.) That is but one of the untold thousands who were confounded at their own might and power and came crawling in sackcloth and ashes to the throne of the Almighty, there to obtain mercy and find grace to help in time of need. (Cp. Jer. 3:17-25.)

Overwhelmed at this wonderful outlook, Micah bursts forth in one of the sublimest hymns of praise in honor of the great God Jehovah, vv. 18-20.

V. 18. "Who is a God like unto Thee?" That is the question asked by Moses (Ex. 15:11), by the Psalmists Ps. 18:31; 89:6; 113:5), by Isaiah (Is. 40:18, 25). The positive expression of the same truth is found 1 Sam. 2:2; Ps. 86:8; etc. Micah stresses not merely the fact that there is but one God; he emphasizes the absolute grandeur and majesty of this One God, particularly the sublimity of His grace and forgiveness and mercy and truth. In his description of the gracious God he heaps up no less than nine synonymous expressions and makes use of every linguistic means at his command to assure his readers of the reality of the forgiveness and grace daily and richly granted to us by our Lord and God.

"That pardoneth iniquity." "Iniquity," *עוֹנֵה*, is one of the strongest terms for sin, denoting perverseness, crookedness, which makes man guilty, a debtor before God, with no possibility of ever ridding himself of that guilt. God does the marvelous thing no man can do. He "pardons" iniquity, lifts that burden off the guilty conscience. What does He do with it? The holy and righteous God cannot be satisfied with simply taking away sin. He has pronounced His curse upon every sin, and He would cease to be Jehovah, I Am that I Am (Ex. 3:14), the God of unchanging justice, if He would permit one sin to go unpunished. Micah had said of the Babe of Bethlehem, whose goings forth have been from of old, from everlasting: "This Man shall be the Peace" (Micah 5:2, 5), establishing peace between God and man, because upon Him the Lord laid the iniquity of us all (Is. 53:6, 11-12), both the guilt and its full punishment (Is. 53:4-5, 7-10). Because of this Man, the eternal Son of God, who is our Peace,

the God of Justice can now do what Micah says, pardon our iniquity, pass by the transgression, <sup>וְשָׁבָה</sup>, rebellion, revolt, of the remnant of His heritage, His possession. Micah uses the participle of both verbs. The Hebrew participle describes "a person in continuous, uninterrupted performance of an activity." (Ges.-Kautzsch, *Hebr. Gram.*, par. 116a.) Lifting up the iniquity, passing by rebellion, for Christ's sake overlooking it, for Jesus' sake wiping it out of His very memory (Jer. 31:34), that is God's constant, uninterrupted activity with regard to the remnant, that little flock which has accepted the grace of God in Christ Jesus and on that account has been accepted by the Lord as His heritage, His own possession in time and eternity. Micah, therefore, here is expressing the same truth we confess in the exposition of the Third Article: "in which Christian Church He daily and richly forgives all sins to me and all believers." A question naturally arises: If Christians love this Lord and are grateful to Him, ought they not make this daily work of their Lord as easy for Him as possible by refraining from sin, by striving to their utmost against the temptations of Satan, the world and their own flesh?

"He retaineth not His anger forever, because He delighteth in mercy." Retain, <sup>הִחַיֵּית</sup>, to hold in one's grip, refuse to let go. The Lord is not one who, having once been moved by holy anger, will continually cling with all His strength to that anger, never to let it go. What would become of us then? No, He delights, He has pleasure, in mercy, loving-kindness, good will. The perfect describes this delight as an accomplished fact, absolutely reliable, which cannot be disestablished. This unalterable fact is evidenced by His activity as described in vv. 19-20.

V. 19. "*He will turn again.*" Since v. 18 has spoken of God as not retaining His wrath which would cause Him to turn away from us, but delighting in mercy, we prefer the translation of the Authorized Version to the translation grammatically possible and adopted by many, which regards the phrase as an adverbial modifier to the next statements: He will again have compassion, etc. Instead of retaining His anger, His delight in mercy moves Him to turn from His anger which lasts but a moment (Ps. 30:5; Is. 54:7-8) and to have compassion, pity, sympathy, even as a mother has compassion

upon the child of her womb (Is. 49:15. Cp. Lam. 3:31-32). The imperfects picture the turning and pitying as constantly recurring, never tiring, never aging, always being fresh and new (Lam. 3:22, 23), ceaselessly being in action as the waves of the sea ceaselessly, day and night, year in, year out, wash the sandy shore.

*"He will subdue our iniquities."* Subdue, tread down, trample down. Our debts, our manifold guilt that we daily amass by sins of commission and omission, that harass the mind of the believer, disturb our peace, oppress and agonize our conscience, these sins, all of them, He tramples under foot. They have no right to disturb the peace of those He calls His own. To harass these His children whose sins He has forgiven, to torment them with the memory of past sins and with the fear of everlasting damnation,—such attacks upon His children the Lord regards as an insult to Himself, as charging Him with not having finished His work of redemption, as having failed in His work of atonement. And therefore as often as sin raises its accusing voice against a child of God, so often does the Lord take that sin, hurls it to the ground, and tramples it under foot. And if, in spite of being ground into the dust, our sin still continues to shriek out its accusations against us and its protests against God's forgiveness, the Lord takes that sin and casts it into the depths of the sea. That God who has determined to forgive the sins of His children, who has forgotten them so thoroughly as to wipe them out of His memory, does not want His children to be disturbed by any accusation, any memory of sins forgiven. (Cp. Ps. 103:3-13; Is. 26:3-4; 32:17-18; 54:10, 13.) Who is a God like unto our God?

V. 20 *"Thou wilt perform the truth to Jacob and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old."* While the English translation "perform the truth," or "show faithfulness" (*The Complete Bible*, Smith and Goodspeed) stress the faithfulness of God, the Hebrew "give, *תן*, grant, faithfulness" emphasizes in equal measure the utter lack of merit on the part of the recipient. God's keeping of faith with man is altogether independent of any worthiness in man, it is a free gift of grace, granted by the God who delights in mercy. This becomes evident also from the word "mercy" used in parallelism with "truth." The Lord our God,

He who is I Am that I Am (Ex. 3:14), who Himself determines all His actions by His own free will, who is responsible to no one, He has sworn (the perfect denotes completed action, historical fact) to Abraham and Jacob that their seed would be like sand on the shore of the sea and that in them and their Seed all nations were to be blessed (Gen. 12:2-3; 15:5; 18:18; 22:16-18; 28:14). Having determined on this action, having made this promise, and having confirmed it with a solemn oath (cp. Heb. 6:13-18), the unchanging God with whom is no variableness, neither shadow of turning, will do what He has promised and affirmed with His oath. Who is a God like unto our Lord?

This text is well adapted for Trinity Sunday. In a world with idolatry of every sort, *Who Is a God Like unto Our LORD?* He is a God with whom we may commune, vv. 14-15; a God who redeems and gathers a people for Himself, vv. 15-17. He is a God of infinite mercy and unchanging faithfulness, vv. 18-20. Make proper applications for every part. — *Our Debt of Gratitude to Our Great Lord.* We thank Him for His spiritual gifts and blessings (to the individual Christian, to our congregation, to the church at large, vv. 15-20); we promise Him to be loyal (to His Word, in spreading His Gospel); we pray to Him for His guidance, v. 14.

The Centennial falls in an era of world-wide disturbances. In these days of sore distress *The Eternal Lord is Still the Ruler of His Church.* 1) He still feeds the sheep of His fold. (We are His people, His flock, His possession, v. 14; He still shows us marvelous things, v. 15; He still is the God of mercy and truth, vv. 18-20. Let us gratefully accept and adore His grace, v. 18a; cling to His word, v. 14, "dwell solitarily"; make diligent use of the means of grace at home and in public worship; ask Him in humble gratitude to continue to feed us, v. 14.) 2) He still extends the boundaries of His fold. (Though dwelling solitarily, we still see Him add Jews and Gentiles to His Church, vv. 16-17. Illustrate by growth of our Church during the last century. Since God does that through His Gospel, let us pray for the success of His Word, do personal work for Christ, support the work of our Church.) — *Two Things We Should Not Forget in This Centennial Year.* 1) The marvelous things God has shown to us; 2) The heartfelt gratitude we must show to Him. THEO. LAETSCH



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# Homiletics

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## Outlines on the Nitzsch Gospel Selections

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### PENTECOST

Acts 2:1-13

We need a new Pentecost! The Church needs another Reformation! The world needs another Luther! The fickle human spirit is always looking for signs from heaven, instead of availing itself of the gifts God has placed at its disposal. On this day the Church will do well to look backward to her rich legacy and then forward.

#### THE GIFT OF PENTECOST

- I. Knowledge of the Truth    II. Courageous Confession  
III. Zeal for Missions*

#### I

1. By a three years' course of training in the school of the Master the disciples had received the first fruits of the Holy Spirit, John 20:22; 1 Cor. 12:3. Yet great was their ignorance of spiritual things, Luke 18:34; even after the resurrection, Luke 24:21, 25; Acts 1:6. Jesus promised them future enlightenment, John 14:26; 16:13. — V. 4 of text: "They were all filled with the Holy Ghost and began to speak." That was public preaching, which presupposes clear perception of the body of Christian doctrine, or "the wonderful works of God," v. 11. To such an extent that they were infallible in their public utterances, 1 Cor. 2:13; 2 Pet. 1:21.

2. Possession and understanding of Bible truth is a gift of divine grace. The unconverted man is spiritually ignorant, 1 Cor. 2:8, 14; Matt. 11:25. Left to himself, his aspirations do not get beyond self-salvation, or righteousness by works, 1 Cor. 2:8-11. The same Spirit enlightens men today, 2 Cor. 3:6; John 6:63; Matt. 13:11; 1 Cor. 2:10. The Spirit imparts thorough, sure knowledge, John 16:13; 8:32; Eph. 4:13. He teaches knowledge which is not dead, but life-giving, John 17:3; Luke 1:77; knowledge that protects against error, Eph. 4:14; Heb. 5:14.

3. Self-examination, 1 Cor. 3:16-17; 2 Cor. 6:1.

## II

1. The disciples were timid, Matt. 26:56; even after the resurrection, John 20:19, 26. — A miraculous change wrought at Pentecost. Same enemies thirst for their blood, but there is no fear, Acts 4:19-20. The courage of Peter, who had denied the Lord, Acts 2:23, 36. They are mocked, v. 13, but are not ashamed.

2. A sublime disregard of personal safety is given those who are temples of the Spirit, Pss. 116:10; 118:17. God answers their prayer for courage, Acts 4:29, 31; 14:3; Eph. 6:19-20. Such confession implies walking uprightly, Rom. 12:2; 1 Pet. 1:14; 1 John 2:15; 1 Pet. 4:4; fighting the holy fight of faith, 2 Tim. 4:7; Eph. 6:10 ff. Such confession and conversation has the object of winning the unconverted, Matt. 5:16; 1 Pet. 2:12.

## III

1. False notions of disciples as to Kingdom of God, Acts 1:6. A bone of contention in Apostolic Church, Acts 11:2-3; 10:45. That was prejudice, sinful pride. — Apostles were freed of such erroneous conceptions of God's kingdom by Pentecost. Seventeen nations were represented. The disciples preach to them not only in Hebrew, but in many languages, v. 8. — Success, vv. 41, 47.

2. The enlightened believer will not limit Gospel operations to one nation, Matt. 8:11; Acts 2:17. They which *believe* are the true Israel of God, Gal. 6:16. Abraham is the father not only of the Jews, but of all them that believe, Matt. 3:9; Rom. 4:11; Luke 19:9. The field of the Church is the world, Matt. 13:38. There is no excuse for narrow prejudice against race or color or rank (James 2:1-9) in the Church. "Each One Reach One."

L. J. ROEHM

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## PENTECOST MONDAY

Acts 2:37-47

Pentecost commemorates the establishing of the Christian Church. The story of Pentecost, Acts 2:1-13. This was the fulfillment of Joel's prophecy, Acts 2:17-21. Through the work of the Holy Ghost the Christian Church came into existence. We consider:

## THE FIRST CHRISTIAN CHURCH

*I. How it was founded**II. How its members manifested their spiritual life*

## I

A. "They were pricked in their heart," v. 37. Who? Jews and proselytes, vv. 5-11. Like a sharp spear, the words of Peter had penetrated their hearts. What had Peter said to them? That they had crucified with wicked hands their Lord and Christ, their Savior, whom God had raised from the dead and permitted to ascend into heaven, where now He is sitting at the right hand of the Father, vv. 23-24, 33-36. Proof that Christ was the promised Messiah was made manifest on this day by the fulfillment of the promise the Father had given Jesus regarding the Holy Ghost, v. 33. Through this message these men were so utterly crushed that they asked: "Men and brethren, what shall we do?" V. 37.

B. Peter answers, "Repent and be baptized, etc.," vv. 38 to 40. "Repent" without the addition "believe" signifies the entire inner change of man, contrition and faith. They should turn wholly to Jesus as their Savior and accept Him as such. "And be baptized in the name of Jesus Christ for the remission of sins," v. 38. The name of Jesus designates the revelation by which Jesus Christ is known, the Savior. Being baptized in His name implies the confession that one needs Christ as the Savior and is willing to serve Him. But Baptism is not merely a confession; it saves. It offers and seals forgiveness of sins, v. 38; Tit. 3:5; 1 Pet. 3:21. They would "receive the gift of the Holy Ghost," — not the charismatic gifts, but the gift of grace and salvation which is always present in the heart which the Holy Spirit enters, Rom. 8:16; 8:26; Eph. 3:16; Gal. 5:22-24. And thus they would be "saved from this untoward" crooked, useless, destruction-bound "generation."

C. The result of Peter's sermon was phenomenal. About 3,000 souls were baptized and added to the Church, v. 41. How they were baptized is not stated, for the mode of Baptism is not essential. Thus the first Christian Church was founded by the use of the means of grace.

D. Since man has not changed and God cannot change, the only way to build Christ's kingdom on earth is by the

means of grace. These means of grace are "unto you and to your children and to all that are afar off, etc.," v. 39. Not by education, or entertainment, or human philosophy, or improving of environments, or by a social gospel is the Church built in our days, but only by the Word and the Sacraments. Therefore, Matt. 28: 19-20.

## II

A. Having realized their sinfulness and having found joy and comfort in their Savior, these members of the first Christian Church "continued steadfastly in the Apostles' doctrine, etc.," v. 42. They were willing, diligent, and attentive hearers, who would not forsake the assembling of themselves together, Heb. 10: 25. "In fellowship," their common faith and knowledge of Jesus was a stronger bond than family ties, business associations, and material interests. "In the breaking of bread," no doubt, the Sacrament of the Altar. "In prayers," really, in *the* prayers, certain fixed prayers, which became a part of their worship. — Let us follow the example of these early Christians by continuing in the Apostles' doctrine, etc.

B. They proved the sincerity of their faith by a God-pleasing life, vv. 43-45. The conduct of these members constrained the unbelievers who observed them to stand in awe and reverence of them. "Had all things common," not Communism (cf. Acts 5: 4), but charitable co-operation of rich and poor (cf. Acts 4: 36-37). — So today the consistent Christian life commands the respect of the unchurched. The true Christian will have a regard for the needs, material and spiritual, of the brethren. The program of the local congregation and of Synod.

C. These members, finally, were persevering and faithful in their service of Christ and of the Church, vv. 46-47. "Daily in the Temple," most likely for prayer (Acts 3: 1), and in the homes for their more solemn services and for the Lord's Supper. The joy and happiness of their souls reflected itself in their daily life and work so that they found favor with all people and thereby gained other souls for the church. In a short time the church at Jerusalem grew from 3,000 to 5,000, Acts 4: 4. — So today our lives must consistently manifest the grace and goodness of God, Matt. 5: 16, so that we, too, become a blessing to those who know not Christ.

D. The report of the first Christian Church is set forth for an example to us. Let us by diligent use of the means of grace enable the Holy Ghost to strengthen our faith, so that we may abound in love and service of God and our fellow man and obtain power and courage for faithful witnessing unto the Savior.

WALTER A. BAEPLER

## TRINITY SUNDAY

MATT. 28:16-20

Cycle of great church festivals again brought to a close. — The great love of the Father (Christmas), Christ's vicarious sacrifice on Golgotha and His glorious resurrection (Good Friday and Easter), and the significant outpouring of the Holy Spirit (Pentecost). — Today Trinity Sunday.

### CHRIST'S GREAT COMMISSION TO HIS CHURCH

- I. Presents the great truth of the Holy Trinity*
- II. Outlines the Church's important work*

#### I

Despite great advantages disciples often revealed much ignorance, especially when Jesus spoke of His work. Also at this post-resurrection revelation some doubted (v. 17). — Jesus undoubtedly removed doubts, as in instance of disciples on way to Emmaus, by referring to Old Testament promises fulfilled in Him. Christ wanted messengers who were convinced.

Jesus had repeatedly spoken of His Father — and of the Spirit, of the latter especially in His farewell address, John 14—16. Now the Savior, in the command to baptize, states expressly, "In the name of the Father, and of the Son, and of the Holy Ghost."

We have here a definite statement about the Trinity. — The doctrine presents a deep mystery. No one can fathom or understand it. Our God is incomprehensible. — But the Savior's language is plain and simple.

These are not three names for one and the same person, but three distinct persons. Cf. John 5:31-32; 8:50, 54; 14:16-17. The Father has begotten the Son, the Son was begotten



of the Father; the Holy Spirit proceeds from the Father and the Son.

However, the Church is to baptize not into *three* Gods, but *one* God. Jesus had always claimed oneness with the Father, John 10:30; 14:9; 8:19. Bible makes positive claim that there is only *one* God, Deut. 6:4; 2 Kings 19:19; Mark 12:29, 32; 1 Tim. 2:5; Gal. 3:20, etc.

## II

V. 18. Christ instituted Holy Baptism. — Church should administer this Sacrament. That Jesus embodied it in His great commission emphasizes great importance of Baptism.

Baptize in name of Triune God. This marvelous name pronounced upon those baptized. Really baptized into the name. Baptized people are thus brought into communion with Triune God.

Baptism is not a mere church ceremony. Since God's name is spoken upon us, we become God's children. Command really reads: "Make disciples by baptizing, etc." The *Father* adopts us. The *Son* redeemed us. We put Him on in Baptism. St. Paul calls Baptism "a washing of regeneration and renewing of the Holy Ghost." Through Baptism the *Holy Spirit* granted us the new birth.

V. 20. Christ demands: "Teach them to observe all things whatsoever I have commanded you." This surely emphasizes purity of doctrine. *Only* Christ's teachings, and *all* of Christ's teachings, are authorized in the Church. This includes Holy Communion, which the Savior had instituted very recently. It includes Law and Gospel. It includes *all* doctrines. It demands loyal adherence to God's Word in every doctrine. Conversely, it demands the avoidance of every false doctrine. False doctrine breaks down; Christ's doctrine builds the Church.

Can the Church hope to succeed with such a program in a day of obstacles as we face them (world conditions, church conditions, especially doctrinal indifference)? Note two things: 1. He who has all power has commissioned the Church, v. 18. 2. He has given a glorious promise, v. 20.

J. W. BEHNKEN

## FIRST SUNDAY AFTER TRINITY

ACTS 3:1-11

"This Sunday teaches the fundamental (thought) that God is Love (*Epistle*, 1 John 4:16) and that he who claims to love God will unmistakably prove it in loving his brethren; only in such an one the love of God dwelleth." (Strodach, *The Church Year*, p. 185; 1 John 4:20, 31.)

Most fittingly therefore our text calls upon us to note:

HOW CHRISTIANS EXTEND THE HELPING HAND  
TO THE GLORY OF GOD

*I. They reach out to help their needy fellow men according to their abilities*

A. They help in need. 1. The lame man of our text was in great need: (a) "Lame from his mother's womb" (v. 2, "above forty years" (4:22); (b) "He was laid daily at the gate of the Temple . . . to ask alms" (v. 2); (c) "Was asking" alms (Imperfect) of Peter and John (v. 3), who helped him (v. 7). 2. Around us, at home and abroad, are many who in a similar way are in desperate need and who beseech us for help: (a) Orphans, children of widows and of the ill, who need homes and parental care (*orphanages, home-finding societies, etc.*); (b) The deaf, the dumb, and the blind (*publications for, etc.*), especially the children who need schooling and help for their future (Institute for the Deaf, Detroit); (c) The feeble in mind (State Institutions; Bethesda, etc.) and body (the physically ill in our neighborhood and church; the aged, old folks' homes); (d) the destitute (Europe, Asia, local slums, in our congregations; hence, local charities, Red Cross, community chests, etc., Matt. 5:42); (e) Needy students for the ministry (Indigent Students' Fund; personal help); (f) Superannuated and needy ministers and teachers, their widows and orphans, who because of inadequate salaries were unable to save for emergencies; (g) Immigrants and strangers in our localities (Lev. 25:35-38; Deut. 10:19; Heb. 13:2; 1 Tim. 5:10; Immigrant Mission; Seamen's Mission); (h) Let us, like the Apostles, extend our hand to help (vv. 7-8; Matt. 5:42; Is. 58:6-7; Deut. 15:7-11; Gal. 2:10; 1 Tim. 6:18).

B. They help according to their abilities. 1. Peter and John did what they could (vv. 6-7), giving more than money —

the ability to walk and to earn his own daily bread (vv. 7-8).  
 2. We do not all possess the same gifts (1 Cor. 12: 4-11, 28-31; Luke 11: 41; 2 Cor. 8: 12; Luke 3: 10-11; 1 Cor. 16: 2). Hence we are to give as we are able of our love, money, service, kindness, encouragement, etc., and as the situation demands it.

C. But do we always help in need and according to ability?

## *II. They extend help to the glory of God*

A. They cause those that are helped to praise God. The lame man (vv. 8-9), before the people (v. 11. Note the imperfect tenses, indicating repeated leaping and praising).  
 2. So we are to help our fellow men that God may be glorified thereby (Matt. 5: 16). This is done by helping in the proper spirit; not for self-glory (the Apostles' example, vv. 12-16; 4: 9-12; Matt. 6: 1-4; 5: 16), but as unto Christ (Matt. 25: 20), in His name (v. 6; Col. 3: 17), in love (1 Cor. 13: 3; 2 Cor. 8: 24), with a willing mind (2 Cor. 8: 2; Philem. 14), bountifully and cheerfully (2 Cor. 9: 6-7).

B. By such assistance they open the hearts of men to the proclamation of the Gospel. 1. As a result of this miracle the people wondered and were amazed (v. 10), flocked around the Apostles (vv. 9-11), and gave them a wonderful opportunity to preach Christ to them (vv. 12-26) and to the Sanhedrin on the following day (4: 1-12). 2. Even so our help to those in need will cause men to listen to the Gospel. Example: I know of a certain pastor who milked a sick man's cow for a whole week, each morning at six and each night at the same hour. As a result this erstwhile scoffer and hardened sinner, who had previously cursed this pastor, received instructions, accepted Christ, and is to this day a regular and faithful worshiper in one of our mission congregations. (Other examples from our medical missions or from personal experiences.) While thus helping our fellow men *physically*, we create opportunities to assist them *spiritually*, and thus through them we bring glory to God forever.

Conclusion. Truly we must all confess that we have not always extended such a helping hand to those in need. Nor have we always served according to our abilities and to the glory of God. Let us therefore contritely pray today's Gradual: "Lord, be merciful unto me, for I have sinned against Thee" (Ps. 41: 4); and when in faith we behold God's helping

hand extended in mercy over us (Introit, for "He hath dealt bountifully with me," Ps. 13:6), let us, as we have prayed in the Collect, more and more seek to please Him "in word and deed," by stretching out a helping hand to our needy fellow men everywhere, rejoicing in the promise of the Gradual, "Blessed is he who considereth the poor" (Ps. 41:1). (See also Sermon Study, CONCORDIA THEOLOGICAL MONTHLY, Vol. VII, p. 512 ff.)

THEODORE NICKEL

## SECOND SUNDAY AFTER TRINITY

Acts 4:1-12

We are justified before God by grace for Christ's sake. We did not, nor do we now, contribute the least to the redemptive work completed by Christ. This means that we have no active or executive part in the priestly office of Christ. Our faith is the means by which we appropriate the merits of Jesus. But we have been given an active part in the kingly office of Jesus. As loyal subjects of the King of Kings we are elevated to the exalted position of coregents with Him. We are to participate also in the administration of the prophetic office of Jesus.

### OUR PART IN THE ADMINISTRATION OF THE PROPHETIC OFFICE OF CHRIST

The text illustrates as it teaches. The Apostles had performed a miracle in the name of Jesus Christ of Nazareth, v. 10; 3:6. Therefore they revealed by a work Jesus as the Son of God, the almighty Lord, to whom they ascribed the miracle. In the Temple, v. 1, and at the trial, vv. 6-7, they revealed Jesus by word as the Son of God and as the Savior of the world, vv. 10-12. Is this not the same thing which Jesus did during His ministry in the days of His flesh? Catech. Ans. 132A. The text is an example of the manner in which Jesus administers His prophetic office on earth after His ascension. He calls, appoints, indoctrinates His disciples, clergy and laity, to be His witnesses. He causes the Gospel of salvation to be preached. He appears as the Stone and the Foundation on which His Church and every believer is built, set by God, rejected by men. He thus reveals Himself to friend, to foe, to the individual (lame man), to groups (Sad-

ducees, rulers, elders), to the masses (in the Temple). The chief difference in the administration of His prophetic office before and after His ascension is His visible presence then and His invisible presence now, and therefore only in our inability of beholding Him in person. The same Spirit who rested on Jesus is poured out on us, v. 8.

Let us, then, earnestly and sincerely appreciate, and efficiently fill, the prophetic office of Jesus: by observing Luke 10:16; by respecting the messengers of grace, 1 Cor. 4:1; 2 Cor. 5:20; 6:1; by realizing, each Christian in his person, the active part assigned to him in this office, which consists in witnessing for Jesus, John 15:15-16; Is. 6:8; by meeting every opportunity boldly, Mark 16:15-16; by fearlessly facing the high and low Caiaphases of our day, even under threat of persecution, John 16:2; by gently leading the penitent to Jesus and strengthening them (Office of the Keys). Know your honor and glory! Know your importance and responsibility!

The truth did not die at the death of Jesus, vv. 10-12. It was confirmed, and proclaimed with greater power, by His death, by His resurrection, by His ascension. Never has it been silenced, 1 Pet. 1:24-25; text. Jesus, the personal Truth, is eternal, and as the truth of His Word and work endures, so His prophetic office will never fail. But we sometimes fail in our administration of it by carelessness, fear, earthly interests, entanglements with the world and Satan. If we do not properly apply the Law, vv. 10-11, and the Gospel, v. 12, we are unfaithful servants and hamper man's salvation and are unworthy of the trust and honor of true prophets, Luke 11:23. Like the apostolic clergy and laity, we must ever learn the doctrine, the Word of Truth, and we must ever lead a godly, truthful life, as Christian prophets revealing Christ by word and deed.

The peculiar, divine wisdom of Jesus in behalf of humanity foresaw the success of His system or method in entrusting to all Christians the administration of His prophetic office, John 14:12; v. 4. Unconverted man, of course, will oppose and resist the testimony of the truth of the Gospel, v. 11, however, not to the discredit of the Christians. The enemy's hatred can only pursue us if we remain in the front like the Apostles. The success is Christ's, and it is due to the opera-



tions of the Holy Spirit, v. 8, who graciously acts as the motivating power according to Christ's promise, John 16:1-14.

Christ's words are spirit and life, John 6:63 b, in the Christian home at father's knee and in mother's lap, in our Christian schools, in the pastor's office and work, in the Christian pulpit and pew, in our Christian colleges and seminaries, periodicals, broadcasts, in the mission fields the world over. Let us be faithful to Jesus. 1 Cor. 15:58.

G. H. SMUKAL

### THIRD SUNDAY AFTER TRINITY

Acts 4:13-22

Jesus had prepared His disciples for the difficulties which lay before them when they went out into the world as His ambassadors, John 15:20-21. The Savior's words were true. The Apostles were to learn this fact only too soon.

#### PREACHING IN CHRIST'S NAME ENCOUNTERS OPPOSITION

##### *I. The nature of this opposition*

##### *II. The manner in which it must be met*

##### I

We shall first note the men who opposed the preaching of the Gospel. In our text we see the Apostles Peter and John in the midst of an august assembly, the Sanhedrin, the highest Jewish court. The Apostles were standing trial upon the instigation of the priests, the ruler of the Temple, and the Sadducees, v. 1. The personnel of the court is described in vv. 5-6. Some of the names have a familiar ring from the Passion story. They were old enemies of Christ. Now that Jesus had ascended after He had commissioned His disciples to preach of Him, these enemies focused their hatred on those who dared to proclaim the Gospel of Christ. The same men who had opined of Jesus, Matt. 26:66, were now anxious to silence the Apostles. What a sad picture that these leaders, supposedly the best minds in the nation, could not be won for Jesus!

And what was the reason why the Apostles stood trial before this court? It was the miracle performed on the lame

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man, Acts 3:6-7, and the preaching of Christ in connection with the miracle, 3:12 ff.; 4:1 ff., which stimulated the opposition into taking action, 4:3. The deed which the Apostles had done was undeniably good. Even the enemies had to admit that it was a great miracle, vv. 14, 16, 22. The Apostles' message, too, attached to the miracle, offered no reason for proceeding against them. In fact, many of the people believed, 4:4. This last fact was really what grieved the enemies of Jesus. What a flimsy reason for persecuting the Apostles!

Nevertheless, the enemies were determined to put a stop to the Apostles' speaking and teaching in the name of Jesus, vv. 16-18. But by what means could they attain their end? The Sanhedrin was in a real quandary. Having no clear case against the Apostles, they were afraid to inflict punishment on them because of the popular reaction, v. 21. The means for silencing the Apostles were limited, but the enemies went as far as they felt it safe to go, v. 21 a. A plain case of intimidation. What a travesty on justice!

The scene of Peter and John before the Sanhedrin at Jerusalem, in spite of the centuries lying between us and them, nevertheless has something strangely modern about it. Speaking and teaching in Jesus' name still meets with opposition. It may result in shedding the blood of the witness of Christ. Even the pages of modern history afford examples of this. And again, the opposition may take on a more cultured form. Today much of the scientific world objects to Jesus as the Savior, the miracle-worker on the soul of man. Modernism bores from within the Church, and with little ostentation, but so much more effectively, tries to deprive Jesus of His deity in the eyes of man. It is a situation which the Christian Church, faithful to its Lord, must meet. In what manner, we can learn from the Apostles.

## II

In contrast to the court which tried them, the Apostles were "unlearned and ignorant men," v. 13. "Ignorant" here means, not especially trained in Jewish theology, laymen. Nevertheless, they were not cowed by the authority of those whom they faced. They displayed a boldness which even impressed the opposition, v. 13 a. Their judges feared the people,

but the Apostles feared nobody. Their attitude grew out of what Jesus had told them, Matt. 10:28. He had also promised Matt. 28:20 b.

But the Apostles' boldness also stemmed from the fact emphasized in v. 20. To them Jesus was not only a great and wise teacher. He was God and man. He was the Messiah of whom the Old Testament had told, John 6:69, Matt. 14:33. His task was outlined by Himself Luke 19:10. And with many miracles they had seen Jesus confirm His words. This news of Jesus, the only Savior and hope of fallen mankind, had to be spread. Men simply had to hear it or be lost. Therefore they boldly declared: vv. 19-20. A man's boldness in behalf of Jesus is proportionate to the extent to which he has seen and heard Jesus.

This boldness disarmed the opposition, v. 21 a. The Apostles secure their freedom without making any promise in response to the demand voiced in v. 18.

The Apostles' example is of special significance to all of us, pastors and laymen alike, in the present "Each One Reach One" movement. Speak and teach of Jesus as you have heard and seen Him. Then God will give His blessing on our words, and there will be many who will do as did the people spoken of in v. 12 b.

G. V. SCHICK

### **The Cause of Shallow Sermons**

A shallow sermon, like shallow water, has no depth. To use a common expression, "There is not much to it." The hearer is given little to take home, his Bible knowledge is not increased, his faith is not strengthened, he is not encouraged towards greater consecration towards his Savior, he receives little or no comfort to endure the trials and tribulations of life, he is not encouraged in his churchgoing.

What is the cause of shallow sermons? 1. The preacher lacks Biblical knowledge. Perhaps he reads and studies much, but not his Bible. 2. The preacher does not thoroughly study and understand his text. He fails to dig into the text and misses important truths. 3. The preacher has no real text at all; he selects a subject and finds a few words of Scripture to serve as a pretext. He preaches a topical sermon and offers platitudes. 4. The preacher, not yet qualified to do otherwise, does not carefully write his sermons. At that he

hastily prepares an outline and then extemporizes. 5. The preacher, though well able to make a good sermon, delays to work on it until the end of the week; other duties then crowd in on him, and on Sunday he enters his pulpit ill-prepared. 6. The preacher fails to realize the importance of preaching doctrinal sermons. These are the hardest for the preacher to make, but for the people they are the most profitable. 7. The preacher does not visit his people, and therefore he does not know and understand their needs. 8. The preacher uses language which the people do not understand. Though such a sermon itself may not be shallow, yet it is shallow for the people. 9. The preacher does not carry through a unit thought in logical progression. His sermon is a conglomeration of thoughts, and not a clear presentation of a single subject. 10. The preacher fails to make the necessary application. The hearers do not know that what he preaches applies to them. 11. The preacher reads his sermons, does not look the people in the face, has little animation, speaks indistinctly and in a low tone of voice. The hearer's interest is not aroused, much that is read he does not even hear. The sermon as it is on paper may have great depth, but poor delivery makes it shallow for the hearer. — Anyone of these things will make a sermon shallow. Shallow sermons do not serve the purpose of preaching. They are more or less ineffective, keep people away from church, do not commend the preacher to the people, nor — to the Lord.

J. H. C. FRITZ

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## Miscellanea

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### Supreme Court Decision on Bus Issue

On the New Jersey bus-transportation case the Supreme Court split five to four. The majority (Justices Black, Vinson, Reed, Murphy, and Douglas) upheld the State statute which permits the use of tax-raised funds for the transportation of children attending Catholic schools. The court held that there had been no violation of the Constitution. The minority (Justices Rutledge, Frankfurter, Jackson, and Burton) expressed vigorous dissent.

#### 1. The Majority Opinion

Mr. Justice Black, speaking for the majority, set forth the case in litigation. The New Jersey legislature passed a law authorizing local school districts to contract for the transportation of children to and from school. Thereupon a township school board authorized reimbursement to parents of money spent for the transportation of their children in publicly operated busses. Among the beneficiaries were parents who sent their children to Catholic parochial schools. Arch Anderson, in the capacity of taxpayer, filed suit in a State court, contending that both the State and the Federal Constitutions had been violated. The court sustained the appellant in his contention, but the New Jersey Court of Errors and Appeals held that there had been no violation of either the State or the Federal Constitution. The case went to the Supreme Court on appeal. According to charges brought by the appellant, the statute and resolution based on it "Authorize the State to take by taxation the private property of some and bestow it upon others, to be used for their own private purposes." This is said to violate the "due process clause" of the Fourteenth Amendment. Again, "the statute and the resolution forced inhabitants to pay taxes to help support . . . schools which . . . teach the Catholic faith. This is alleged to be a use of State power to support church schools contrary to the prohibition of the First Amendment."

The Constitutional "due process clause" is said to have been violated "because the children are sent to these church schools to satisfy the personal desires of their parents, rather than the public's interest in the general education of all children." But, says the court, "The fact that a state law, passed to satisfy a public need, coincides with the personal desires of the individuals most directly affected is certainly an inadequate reason for us to say that a legislature has erroneously appraised the public need" (the New Jersey legislature has decided that free bus transportation of parochial school children serves a public need). "It is much too late to argue that legislation intended to facilitate the opportunity of children to get a secular education serves no public purpose." Legislation is cited which has to do with the



granting of subsidies and loans to farmers and others, and also with the reimbursement of parents for the payment of transportation to and from school.

With respect to the other phases of the due process argument the appellant charged that "taxation for transportation of children to church schools constitutes support of a religion by the state." In this case there is a violation of the First Amendment, which prohibits the state from making any law "respecting the establishment of religion." The court replied by first determining the meaning and extent of the "establishment of religion" clause and then applying these principles. "New Jersey cannot consistently with the 'establishment of religion clause' of the First Amendment contribute tax-raised funds to the support of an institution which teaches the tenets and faith of any church. On the other hand, other language of the amendment commands that New Jersey cannot hamper its citizens in the free exercise of their own religion. Consequently, it cannot exclude individual Catholics, Lutherans . . . or the members of any other faith, because of their faith, or lack of it, from receiving the benefits of public welfare legislation." The First Amendment does not prohibit New Jersey from providing free bus transportation to parochial school pupils as a part of a general welfare program. Undoubtedly free transportation, like police protection, is an aid to children in attending a church school. Without this and other provisions some parents would probably be unable to send their children to the school of their preference. "But such is obviously not the purpose of the First Amendment. That Amendment requires the state to be neutral in its relations with groups of religious believers and non-believers; it does not require the state to be an adversary."

The decision of the court is further strengthened by the bearing compulsory education laws have on the issue. "This court has said that parents may in the discharge of their duty under state compulsory education laws, send their children to a religious rather than a public school if the school meets the secular educational requirements which the state has power to impose. It appears that these parochial schools meet New Jersey's requirements. The State contributes no money to the schools. It does not support them. Its legislation, as applied, does no more than provide a general program to help parents get their children, regardless of their religion, safely and expeditiously to and from accredited schools."

"The First Amendment has erected a wall between Church and State. That wall must be kept high and impregnable. We could not approve the slightest breach. New Jersey has not breached it here." It will be noted that Mr. Justice Black upholds the principle of separation of Church and State, but is careful to draw a line of distinction between state aid to church schools and the general public welfare program which is intended to serve children regardless of their religious beliefs.

## 2. The Minority Opinion

Mr. Justice Rutledge rejects the interpretation of the majority and takes a stand in favor of absolute separation of Church and State. He says: "This case forces us to determine squarely for the first time what was 'an establishment of religion' in the First Amendment's conception; and by what action to decide whether New Jersey's action violates its command." The purpose of the amendment was "to create a complete and permanent separation of the spheres of religious activity and civil authority by comprehensively forbidding every form of public aid or support for religion." The Amendment protects every individual and group in the free exercise of religion in any and every form. It prohibits state aid and guarantees religious freedom to all. "Madison opposed every form and degree of official relation between religion and civil authority. For him religion was a wholly private matter beyond the scope of civil power either to restrain or support. Denial or abridgement of religious freedom was a violation of rights both of conscience and of natural equality. State aid was no less obnoxious or destructive to freedom and to religion itself than other forms of state interference."

Today, "apart from efforts to inject religious training or exercises into the public schools, the only serious surviving threat to maintaining that complete and permanent separation of religion and civil power which the First Amendment commands is through the use of the taxing power to support religion, religious establishments, or establishments having a religious foundation whatever their form or special religious function." (Parochial schools fall under this classification.)

"Does New Jersey's action furnish support for religion by use of taxing power? Certainly it does, if the test remains undiluted as Jefferson and Madison made it, that money taken by taxation from one is not to be given to support another's religious training or belief or indeed one's own. Today as then the furnishing of 'contributions of money for the propagation of opinions which he disbelieves' is the forbidden exaction; and the prohibition is absolute for whatever measure brings that consequence and whatever amount may be sought or given to that end." In this case the parents pay for the transportation of their children to parochial schools, and tax-raised money is used to reimburse them. This not only helps the children get to parochial schools, it helps them get "religious training and teaching." Believers of all faith and non-believers are thus compelled to pay taxes to support a religious faith which they do not espouse.

"New Jersey's action therefore exactly fits the type of exaction and the kind of evil at which Madison and Jefferson struck. Under the test they framed, it cannot be said that the cost of transportation is not part of the cost of education or the religious instruction given." Nor can it be argued that the tax money is being used to cover the secular instruction given in religious schools, for parents have

their children transported to such schools precisely because of the religious instruction given there. Here the argument is brought that "transportation, where it is needed, is as essential to education as any other element." It is just as essential as school books, lunches, athletic equipment, and writing material. If transportation is just as essential as these other elements of the school program, the aid thus given is "outlawed." No rational line can be drawn between payments for such larger, but not more necessary, items and payment for transportation. The only line that can be drawn is one between more dollars and less. Certainly in this realm such a line can be no valid constitutional measure.

The argument that free transportation is a part of the public welfare program has no weight. It destroys the force of the Amendment, and "then there could be no possible objection to more extensive support of religious education in New Jersey." There is no reason why the State should refuse to "make full appropriation for support of private, religious schools just as is done for public instruction." The view of the majority therefore contradicts the whole purpose and effect of the First Amendment as heretofore conceived. "This is not therefore just a little case over bus fares. In paraphrase of Madison, distant as it may be in its present form from a complete establishment of religion, it differs from it only in degree; and is the first step in that direction. Today as in his time 'the same authority which can force a citizen to contribute three pence only . . . for the support of any one religious establishment, may force him' to pay more; or 'to conform to any other establishment in all cases whatsoever.' And now, as then, 'either . . . we must say, that the will of the Legislature is the only measure of their authority; and that in the plenitude of this authority, they may sweep away all our fundamental rights; or, that they are bound to leave this particular right untouched and sacred.'"

Finally, "two great drives are constantly in motion to abridge, in the name of education, the complete division of religion and civil authority which our forefathers made. One is to introduce religious education and observances into the public schools. The other, to obtain public funds for the aid of various private religious schools. In my opinion both avenues were closed by the Constitution. Neither should be opened by this court."

### 3. Remarks

The disagreement of the members of the Supreme Court on this issue is due to a sharp divergence of opinion regarding the interpretation of the First Amendment. Inherent in the First Amendment is the principle of separation of Church and State. The majority entertains a broad or modified view of separation of Church and State. The minority has taken a stand for absolute separation of Church and State.

Let us consider the broad or modified view. Within this interpretation the state may have recourse to religion to the extent

that there is no violation of the religious freedom of individuals or groups. Bible reading without comment in the public schools is a case in point. "Separation of Church and State means religious liberty. It does not mean that government is completely disassociated from religion" (National Education Association, Research Bulletin XXIV, No. 1, p. 7). Lutherans, in so far as they sanction chaplaincies, entertain the modified view of separation of Church and State. We entertain this view also in so far as we distinguish between the social welfare program and the instructional program. Three years ago Synod adopted a statement on "State Support of Church Schools," in which the distinction is made between the social service program (library service, lunches, health service, transportation, etc.) and the teaching program of the state. All children attending public or parochial schools are entitled to the benefits of the social service program. Relative to state aid the statement says: "We as citizens should not agitate for state support but oppose the granting of state funds for sectarian use" (*Proceedings*, 1944, pp. 131-134). Let us note that Synod's statement and the majority opinion of the Supreme Court are in agreement.

Now let us glance at the minority opinion. Although absolute separation of Church and State has never obtained in the United States, the minority believes that theirs is the only legitimate interpretation of the First Amendment. In taking this stand they draw an absolute line of cleavage between the sacred and the secular. Consistently adhered to, this stand would require that the practice of Bible reading without comment be banished from all public schools, although the courts have rather consistently held that the practice is constitutional. Church-supported religious instruction, as now carried on in some localities in the schools, likewise released-time religious instruction, would be prohibited. The National School Lunch Act, whose benefits our own parochial schools have shared, would be unconstitutional. Most of us will hardly agree with Mr. Justice Rutledge when he says that textbooks, lunches, and transportation are essential in the same sense that salaries, buildings, and equipment are essential. In our opinion the schools will function even when parents are required to purchase textbooks and provide lunches and transportation for their children. Our schools have availed themselves of the lunches and of transportation provided by the state because we believe that these things belong to the social welfare program and, if granted to one group, should be granted to all groups without discrimination. We believe, therefore, that the distinction which Mr. Justice Black makes between the social welfare program and the instructional program is a valid one. If the distinction is valid, the arguments of the dissenting Judges lose their force. There has been no violation of the Constitution. The use of tax-raised funds to promote a social welfare program for all children attending public and parochial schools does not infringe upon the religious liberty of anyone. In conclusion, it might be well to observe that the divergence of

opinion revealed in the settlement of this issue reflects a division of opinion among American citizens generally with respect to the principle of separation of Church and State.\* This difference of opinion exists also among Lutherans. It is too much to hope for complete agreement one way or the other. The individual is free to take his stand in favor of either opinion. A. C. MUELLER

### Spurgeon on the Old Gospel

An article in the *Watchman-Examiner* of January 2 calls Spurgeon the greatest preacher since the days of Paul and the beloved defender of the doctrines of grace. It is asserted that Spurgeon proclaimed the evangel to 10,000 people every Sunday, yet never strayed from the simplicity of the Gospel. He is quoted as saying: "Brethren, that is all we have to preach, it is all we want to preach—it is all the ground of confidence which we have for ourselves, it is all the hope we have to set before others. I know that in this age there is an overweening desire for that which has the aspect of being intellectual, deep, and novel; and we are informed that there are to be developments in religion even as in science; and we are despised as being hardly men, certainly not thinking men, if we preach today what was preached two hundred years ago. Brethren, we preach today what was preached 1,800 years ago; wherein others make alterations they create deformities, and not improvements. The old truth of Christ alone is everlasting; all else has gone or shall go, but the Gospel towers above the wrecks of time: to say 'Jesus only' remains as the sole topic of our ministry, and we want nothing else."

Another word of his is quoted: "The sum and substance of the Gospel lies in that word 'substitution' — Christ standing in the stead of man. The Gospel is this: I deserve to be lost forever; the only reason why I should not be damned is that Christ was punished in my stead, and there is no need to exact a sentence twice for sin. I cannot enter heaven without a perfect righteousness: I am absolutely certain I shall never have one of my own. But, then, Christ had a perfect righteousness, and He said, 'There, poor sinner, take My garment and put it on; I will suffer in your stead, and you will be rewarded for the works you did not do, but which I did for you.'" A.

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\* EDITORIAL NOTE: Groups like the Baptists and periodicals like the *Christian Century* have violently opposed the majority opinion because they fear an insidious attempt on the part of the Roman Catholic Church to use the social service program as a guise to obtain financial support for the educational program of their parochial schools. There are many who believe that this is but the "camel's nose."

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## Theological Observer

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**Seminary Extension Centers.** — Concordia Teachers College, Seward, Nebr., will conduct a pastors' school for three weeks from June 23 until July 11. It will operate as a part of the extension division of Concordia Theological Seminary.

The following courses will be offered: Pastoral Psychology, Rev. Virtus Gloe; Lutheran Reformation in Education, Rev. Virtus Gloe; New Testament Word Pictures, Prof. W. F. Wolbrecht; Guidance, Prof. L. G. Bickel, Ph. D.

In addition the pastors may enroll in the regular summer school classes.

All the facilities of the college will be available, and the rates will be reasonable. For a catalog address Pres. A. O. Fuerbringer, Concordia Teachers College, Seward, Nebr.

A second extension center will be established at the Concordia Academy, Portland, Oreg., June 9—28. Doctors Bretscher and Rehwinkel of Concordia Seminary will be the lecturers during this three-week period. Enrollees are able to earn credits toward the B.D. or the S.T.M. degree conferred by Concordia Seminary. President Thomas Coates will gladly furnish further information.

F. E. M.

**Suggestions of the A. L. C. for Lutheran Union.** — The *Lutheran Standard* of March 22 reports that the Intersynodical Fellowship Committee of the American Lutheran Church met in Columbus, Ohio, on March 4. In this meeting a report on the progress of the co-operation between the A. L. C. and the U. L. C. A. was received; the resolution of the A. L. C. "to explore the measure of agreement with other Lutheran bodies and to further such agreement toward the goal of true unity" was discussed. The report continues:

"In furtherance of this duty laid upon us and in view of the forthcoming synodical meeting of the honorable Synod of Missouri, our Committee adopted the following:

"1. Our Committee is bound by and herewith reiterates the position formulated in the resolution adopted by the American Lutheran Church in 1938, to wit:

"That we declare the Brief Statement of the Missouri Synod, together with the Declaration of our Commission, a sufficient doctrinal basis for church fellowship between the Missouri Synod and the American Lutheran Church.

"That, according to our conviction and the resolution of the Synod of Missouri, passed at its convention in St. Louis, the afore-mentioned doctrinal agreement is a sufficient doctrinal basis for Church-fellowship, and that we are firmly convinced that it is neither necessary nor possible to agree in all non-fundamental doctrines. Nevertheless, we are willing to continue the negotiations concerning the points termed in our Declaration as "not divisive

of Church-fellowship," and recognized as such by the Missouri Synod's resolutions, and instruct our commission on Fellowship accordingly.'

"2. We earnestly reaffirm our conviction that no intervening discussions which we have with the Committee on Doctrinal Unity of Missouri have revealed any fundamental doctrinal difference in the understanding of the Lutheran Confessions that forbid entry into pulpit and altar fellowship with the Missouri Synod.

"3. Our Committee's concurrence in abandoning efforts to secure the formulation and adoption of the Doctrinal Affirmation which underwent several revisions is based on the following considerations:

"a. We hold that the slight divergencies in language and point of view between the Brief Statement and the Declaration all lie in areas where there exists an allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God.

"b. We further hold that to make the production of a unified statement of the sort contemplated in the Doctrinal Affirmation an absolute *sine qua non* of Christian fellowship constitutes a threat to evangelical liberty of conscience by demanding a degree of uniformity in the statement of Christian truth that is incompatible with the Scriptures and with strict intellectual candor.

"4. In accordance with the foregoing sentiments we are happy to make the following suggestions:

"a. That we have a joint meeting with the Committee on Doctrinal Unity of the Missouri Synod as soon as it can be arranged for the purpose of answering the question: What practical steps can be taken to demonstrate in action, life, and practice the measure of unity which now exists?

"b. That we express our willingness to make available to the proper floor committee at the 1947 convention of the Synod of Missouri several representatives of our committee in order to make personal conference possible."

F. E. M.

**National Lutheran Council Expands.** — The *Lutheran Outlook* reports that in its annual meeting in Detroit, January 21—24, the National Lutheran Council "will henceforth take over the functions of the American Section of the Lutheran World Federation, and the American Section will be disbanded following the meeting of the Federation in Lund, Sweden, next summer. The merger move was proposed by a joint committee from the two groups and was approved by both organizations in Detroit, meeting at first separately and then together. The action was taken to conform with a provision in the new constitution of the Lutheran World Federation which calls for a national committee of the Federation in every country where it has member Churches. The National Lutheran Council will thus become the national committee of the Federation in the United States."

The National Lutheran Council is becoming more and more

the agency for joint efforts of the U. L. C. A. and the American Lutheran Conference in such areas as student service, youth work, radio, publication, and postgraduate theological training. The editor comments on these joint efforts as follows: "It is evident from the aggressiveness with which the Council is expanding its co-operative activities in various directions that it is laying the framework for a larger Lutheran unity. The development of its work since the beginning of World War II has been little short of phenomenal. The Council, however, is in no sense usurping the work of the various Churches, but is merely assuming tasks committed to it by the eight General Bodies affiliated with it. It can hardly be said, therefore, that the Council is developing into a Super-Church, although it is not difficult to foresee how its continued expansion will make it the logical basis for organic Lutheran unity.

"That such consummation is not viewed with either misgivings or displeasure on the part of a large segment of Lutherans was indicated last November when the American Lutheran Conference, in renouncing any ambition it may have cherished of becoming the unifying force among the Lutherans of this country, declared it to be its 'undeviating purpose' to find through the National Lutheran Council 'the door to effective unities in faith and in labor for all Lutheran Churches in America.'

"It is clear from the decisions made at Detroit that the National Lutheran Council considers that it has received a mandate. It has been given the green light. It is shifting into high gear."

F. E. M.

**The Age of Protestantism.** — According to the *Lutheran Standard*, March 8, 1947, Dr. Kenneth Scott Latourette, professor of Missions and Oriental History at Yale University, declared that Protestantism is today in the van in world-wide leadership, but questioned whether Protestantism is prepared to take advantage of its opportunities. The war, he said, has made England a second-class power, and the influence of the Church of England is correspondingly weakened. The Lutheran Church cannot be expected to play a major role in this Age of Protestantism, because the Lutheran Church has received a body blow in its traditional stronghold. He therefore urged his Baptist audience to seize the opportunity which is theirs today. The fact is, that, as the correspondent points out, the future of Lutheranism in Europe rests, under God, on the Lutherans in America. However, it must be added that only a Lutheranism which is really loyal to its Lutheran heritage will be able to cope with the crypto-Calvinistic influences which are active through the World Council. There are a number of straws in the wind which indicate that an ecumenical Christianity is in a process of developing in Central Europe which will ultimately result in a union more unionistic than the old Prussian union. The great task in Central Europe for American Lutherans is not to erase the difference between Lutheran and Reformed theology, but to re-establish the Lutheran churches on the basis of sound confessionalism.

F. E. M.

**Each One Reach One.** — According to the *Watchman-Examiner* (February 6, 1947) Miss Grace Moore had completed religious instruction under Fulton J. Sheen and was to join the Catholic Church upon her return to this country. The *Watchman-Examiner* comments: "This announcement by the Roman Church's best known proselyter in this country creates in us the suspicion that outstanding public people are now the chief concern of the Roman Church, which is following a policy of cultivation and personal interest with a view to their enrollment as Catholics. The public statements made by Mrs. Clare Boothe Luce and other outstanding converts support this conclusion. Really, it is quite reasonable. The Roman Catholics are to be complimented on their efficiency in dealing with the spiritual needs of neglected people. Probably no group is more ignored by Christian churches than outstanding men and women in public entertainment, politics, commerce, and culture." How little the converts to Catholicism derive from their instruction is apparent from Mrs. Luce's letters in which she gives the reasons for her joining the Catholic Church. It seems to us that she is looking for some kind of a *rapprochement* with God, and that Rome's mysticism can answer this yearning of her heart for a mystical union with God. Rome's theology makes this possible, for it teaches that the soul, coming into existence by a creative act of God, has a natural yearning to be re-united with its original Source.

A number of exchanges have reported Miss Moore's alleged conversion to Catholicism and have made the point that the Roman Catholics are gaining a number of prominent Americans for their Church, because they are "sufficiently interested in them to take the time and effort necessary to try and persuade them to become one of their flock." The exchanges point out the obvious lesson that Protestantism has frequently emphasized mass evangelism and has forgotten the individual person. The program of personal evangelism is the technique which our Savior employed and which under God has been successfully used in our circles and which at present is being promoted as the "Each One Reach One" program. In this program the important thing is that each one feels personally responsible for the spiritual welfare of someone. Social and economic distinctions must be completely ignored in this program, and we must be as anxious to gain the rich and socially prominent as the poor and insignificant. F. E. M.

**Laymen in Church Affairs.** — Under this heading the *Christian Century* (March 12, 1947) replies to an editorial published in the same periodical in its issue of Feb. 12 by Dr. Stanley High, in which he "directed a clarion call to Layman Charles P. Taft, the new president of the Federal Council of Churches, to 'enlist the laymen' in the work of the Federal Council and in the affairs of the denominations." This he announced as Mr. Taft's "unique and prophetic opportunity." The article at first refutes such statements of Mr. High as "that Protestantism is preacher-ridden" and "that

it is held down by clericalism." While these statements are rejected as unfounded in fact, the writer nevertheless admits that Protestant laymen are not as well informed about church affairs and not as active in them as they should be. Especially in the areas of church union and of mission work the laity has proved itself both uninformed and non-co-operative. In the article occur a number of statements which also we of the Lutheran Church would do well to consider. Here is one: "Steadily, for two or three generations, the drift in Protestantism has been toward the Roman Catholic type of church in whose affairs the layman has no creative or responsible part at all. This is a stultification of Protestantism. It works very well in Catholicism, where the voice of the hierarchy is the authoritative voice of the church. But in Protestantism, the voice of the clergy has only such authority as is represented by the participating intelligence and devotion of its laity" (which sentence, of course, from the Lutheran viewpoint requires correction). Or take another. Mr. High had written: "I venture the assertion that there is not a single proposal for church unity now being considered that an assembly of representative laymen of the denominations involved, convened under non-clerical auspices, and with the issue uncomplicated by clerical treatment, would not speedily vote through." To this the writer of the article, admitting the statement to be true, replies: "There is among the laity a deep yearning for a united Protestantism, a puzzled wondering why it is so difficult to attain, and an impatience with the endless talk of the clergy who solemnly declare that it is God's will and yet continue with apparent complacency to hold on to the sectarian order." But that is not all, for the writer adds to his remarks the following criticism: "Mr. High's suggestion, if taken literally, would be disastrous. It might result in a vote for unity, but it would not result in unity. No intelligent layman would entertain it for a moment. *It is folly to imagine that if you could just get rid of the clergy, you could solve the church's problems with simple directness*" (italics our own). Then he writes: "*It is equally inept to charge the glacial pace of the Christian unity movement to 'theology' and to assume that if you could get rid of theology, the non-theological mind of the laity would make short work of the problem. Any such solution would reduce the church to the status of a purely secular institution. All the church's problems are theological at bottom. And every so-called 'non-theological' solution of these problems is itself theological. The preacher (God forgive him!) who has taught his laymen to scorn theology does so in the name of a hidden theology of his own, a theology which he has not taken sufficient intellectual pains to make articulate. It is not theology that stands in the way of Christian unity, but BAD theology* (italics our own). No truer words could have been written than these. Only the *Christian Century* does not know what "bad theology" is. Under "bad theology" every Christian loyal to Scripture understands unscriptural and antiscritptural theology, that is, theology that departs from



the Word of God. But what the writer means by "bad theology" he describes as follows: "Any theology that inhibits or obstructs Christian unity is bad theology, but it can be countered only by a good theology, that is, Christian theology." This itself, to use the writer's words, is "bad theology," which does not make sense. In a larger way, however, it remains true that "it is not theology that stands in the way of Christian unity, but bad theology," that is, the deviation from God's Word as this is set forth in Scripture. That lies at the bottom of all church factions and church divisions, and this both pastors and laymen should realize. We believe that in the Lutheran Church greater efforts are being made both to teach laymen theology and to acquaint them with, and interest them in, church affairs, especially mission work. But in this we can never reach perfection, and so we must continually strengthen our endeavors along these lines. The article closes with the sentence: "The gap between the clergy out in front and the laity in the rear can be closed only by bringing up the rear!" That is correct. In all church affairs the clergy and the laity must work shoulder to shoulder. As we cherish a well-informed and active clergy, so also we must nurture a well-indoctrinated, discerning, and aggressive laity rooted in faith and love. J. T. M.

**Catholics Pray for Lutherans.**—We caught this bit of news in the *Lutheran* (February 12, 1947), which reports that on January 21 of this year the Rev. John Coffey of Villanova College held a special service of prayer for Lutherans at the Catholic University, Washington, D. C., this being one of eight services on behalf of "sheep outside the fold." In his address Father Coffey said: "Our part must be one of sympathy and leadership to bring the Lutherans back to Christ. First of all prayer . . . then understanding . . . finally, good example." Lutherans can well understand this desire of Catholic leaders "to bring the Lutherans back to Christ." It is a part of the present-day missionary movement of the Catholic Church to restore Protestants, especially such as still believe the Christian fundamentals and are not vitiated by modern secularism, to the bosom of Mother Church. To do this means for a Catholic to bring back Protestants to Christ. And that Catholics are very serious in their determination to win Protestants back to Catholicism is proved by the triple exhortation that this should be done by prayer, understanding, and good example. Lutherans, of course, know that to be brought back to Catholicism means the very opposite of being brought back to Christ. It means actually to renounce Christ, for it implies the rejection of the *sola fide*. In his sermon Father Coffey, moreover, said: "Not only is Martin Luther dead, but his doctrine is dead also. Luther declared the pre-eminence of the Bible as the sole rule of faith. Today Protestants admit that the Bible is not read and often not even preached." Admitting the claim that "often the Bible is not even preached" to be true, Protestants certainly do not concede the truth of the statements that "the Bible is not read" and that

Luther's "doctrine is dead also." As a matter of fact, the Bible is being read very diligently in large circles not only of Protestants, but also of people who are nominally Catholic yet have lost faith in their Church. Luther's *sola Scriptura* still stands in believing Protestantism just as his *sola gratia* is still being held by faithful Christians everywhere. If Father Coffey thinks otherwise, he is badly in error. The news item in the *Lutheran* closes with a significant touch of irony. In January Catholics prayed also for their own people who have strayed from the faith. The Rev. Peter Duffee is quoted as having said in an address aimed at the winning back of erring Catholics: "We must face the alarming fact that the passage of every year sees some increase in the number of those who were, and who are no longer Catholics." It was well for the *Lutheran* to append this note since very often the mistaken notion is found that Romanism, while gaining converts, is not losing many of its own members. In some areas, it seems, the loss is tremendous. We find in Rome's activism a challenge to Lutheranism to keep on proclaiming the pure Gospel of Jesus Christ. Facing Romanism on the one hand and secularism on the other, the Lutheran Gospel trumpet certainly dare not give an uncertain sound.

J. T. M.

**Married a Catholic.** — The *Lutheran* (February 12, 1947) in its "Personal Problem Clinic" column reports the case of a Lutheran who married a Catholic and now finds himself face to face with a most serious problem, which he created when he married a Catholic girl and joined her church. He writes (in part): "I've never been satisfied with my new church connection. I don't understand what it's all about, and still feel that the Lutheran Church is much better. Our differences in religious views have made family life a tense, unpleasant experience. At times we lose control of our feelings, and our differences are expressed in ugly words. Home isn't what it ought to be. We have two children, a boy of six and a girl eight years old. They have been pretty hard to handle, for Agnes and I can't always agree on what should be done. Since we pay so little attention to the church, the youngsters haven't had much religious teaching. The girl is a real problem. She won't listen to us, and I am wondering what wild thing she'll do next. She's not afraid of God, man, or the devil. I've thought of putting her into a parochial school. Maybe the sisters could control her, but there is no parochial school near us." So far the letter, which pastors might remember when dealing with Lutherans desiring to marry Catholics. The thing simply does not work! But what surprises us is the advice which is given this perturbed Lutheran, whose conscience no doubt causes him much trouble. Here is some of it: "You married a Catholic, and you did it with your eyes open. Now you should go the very limit to live up to it and to make a success of your marriage. Of course, you'd have a hard time trying to agree with all the teachings and practices of that communion. You're really a Lutheran at heart.

In the Catholic Church there are many things with which Protestantism agrees. And about the others it's futile to argue. It's up to you to make the best of a bad bargain — don't sulk in your tent. You and Agnes still have a good many things in common — concentrate on those things. And you'll have to get together on ways of dealing with your children. Harmony at this point is a prime requisite for happy home life. Go to church together. Worshipping together will help you see eye to eye in many other matters. . . . If possible, start family devotions. . . . Do your best and pray God's blessing on your efforts." This means that the perplexed Lutheran should continue worship in the Catholic Church despite his accusing conscience. This means, too, that there should be no testimony on behalf of the truth, as the Lutheran sees it, in his own home. Nothing is said at all about the important point which Luther so greatly stressed when inveighing against monastic vows, namely, that such vows and promises are contrary to God's Word and conscience and should therefore not be kept. We realize that it is difficult to advise, through the press, people who are in trouble, since the writer has no personal contact with the one whom he wishes to counsel. But the advice which is here given will certainly not help the alarmed husband regain his peace of mind. If he is still a Lutheran at heart, he should profess this by penitently returning to the Church which he wrongly left. From there on his Lutheran pastor may counsel him along more specific evangelical and Scriptural lines.

J. T. M.

**The Church and the Economic Order.** — There are primarily two approaches to a solution of the question concerning the Church and the economic order. The Lutheran view is that the problem of economics is within the realm of reason and that it is not the function of the Church to solve mankind's social problems. Nevertheless as a member of society the Christian not only has a vital stake in the social order, but as a sanctified person has a grave responsibility in solving society's problems. The Church has the God-given duty to awaken within its members the awareness of their social obligations, as well as to educate them to make a worth-while contribution in the solution of the economic problems. The Epistles of St. Paul frequently speak about the Christian's social responsibility and lay down guiding principles for every social relation of our modern society. This is only natural, for the Christian life is not spent in a vacuum, but in a social environment, be that society, the home, industry, government, or business. While the natural man seeks a solution of his social and economic problems according to reason, the Christian realizes that God's Word has laid down basic principles which must govern him in his various social relations. We must carefully distinguish between the modern social gospel, which is virtually a rational approach to the social problems, and the social implications of the Gospel which lie in the field of sanctification. Only the Gospel can produce the new life and God-pleasing social relations. There-

fore the Christian Church can speak on social problems only to those who are members of Christ's kingdom.

The adherents of the Calvinistic principle take an entirely different view. They say that the Church has been appointed by God as the instrument to establish the sovereignty of God in all areas of human life according to the code laid down in the Bible. This means that the function of the Church is not only to find a solution for all our social problems, but it must also implement the establishment of an economic order which will be most beneficial to the greatest number. The Federal Council of the Churches of Christ represents this view and as early as 1908 has formulated this principle in the Social Creed of the Churches. It is difficult at times to see a line of demarcation in the Federal Council's social program between sociology and theology. This became quite evident in the first Conference on the Church and the Economic Order, which was held in Pittsburgh during February and which was attended by 364 delegates, two thirds of whom were laymen, including leading industrialists, businessmen, and prominent labor leaders. The discussion centered about the most hotly contested and most explosive topic in our national life, namely, the problem of the economic order. The conference occupied itself with the issues which threaten to divide our society, the moral issues involved in the economic conflict, and the Church's responsibility in resolving these tensions. We append a large section of the report by Harold E. Fey, published in the *Christian Century* of March 5.

"Charles P. Taft, the new president of the Federal Council, asked the conference to describe the real issues in economic life in their relation to the Christian gospel, to determine the responsibility of the churches for them, and to outline a program by which the churches can carry out their responsibility.

"The following is a summary of the conclusions. As defined by the conference, the basic principles are: '(1) The Christian Church considers the dignity and worth of the individual and the welfare of mankind of primary importance in the Christian ethic. (2) The ethical doctrines derived from the Old and New Testaments and enlarged by centuries of Christian thought and practice are of unlimited scope and relevant to all areas of human relations. (3) Human society is in process of change, but in no area of human relations have we attained a truly Christian standard of life. (4) The principles of the Christian gospel are applicable to the structure of social relations, to the organization of society, as well as to the personal relations of human beings. The factors of economic status and economic relationships are of basic importance and are fundamental in shaping the quality of life.'

"In view of these presuppositions, the conference defined the following problems as of vital concern to the Church: (1) Can our economy so utilize its resources as to assure economic stability and progress and at the same time preserve and enlarge the

essential liberties of man? (2) How can full production, full employment and equitable distribution of the national income be achieved and maintained, and what is the relation thereto of restrictions that may interfere with these results? (3) What role should government play in our economic life? What criteria should be established in determining such participation, with particular reference to its relation to the individual? (4) What role should voluntary groups — business, labor, agriculture, finance, consumers — play in our economic order? (5) To what extent has concentration of ownership and control brought beneficial or harmful effects upon the public welfare? (6) Upon what basis can the Church concern itself constructively with the problems of wages, prices, and profits? (7) How can industrial relations be made more harmonious and the Church use its influence most effectively toward this end? (8) How may government be used to provide social security without thereby undermining the assumption of responsibility by individuals and groups? (9) How can the Church assist in solving agricultural problems? (10) What should be the economic relationships of the United States to other nations in the light of its uniquely influential economic position? The discussion of these questions was often warm, but no attempt was made to reach a conclusion.

"Principles basic to the Church's responsibility in the economic sphere next commanded the attention of the conference. It agreed that these principles are: (a) God is the source and sustainer of life. (b) Love is the basis and fundamental commandment for the fulfillment of life. (c) All men are members of a community under God. (d) Man is endowed with moral freedom, which is limited by others' freedom but requires of him moral responsibility in economics. (e) Man is also a sinner, often using his freedom for selfish ends. (f) The individual is the responsible agent in religion and in human relations, including economics. (g) The Christian community must seek continually to create social conditions under which it will be less difficult to express in daily living the spirit of redemptive love.

"After considerable debate it agreed that 'property represents a trusteeship under God and should be held subject to the needs of the community. Under Christian perspectives, no single current system of ownership universally meets this test. In fields where the present forms of ownership are difficult to regulate for the common welfare, consideration should be given to further experimentation in the forms of private, co-operative, and public ownership.'

"When it came to discuss the program of the Church, the Pittsburgh conference was compelled to admit that its own arguments had 'revealed wide divergences of information and opinion on problems of economic life and the role of the Church in regard to them.' It was not dismayed, however, but accepted 'as part of the task of the Christian Church the obligation to deal frankly and openly with controversial matters.'"

F. E. M.



**The Baptist World Congress in Copenhagen.** — As the *Watchman-Examiner* (March 6, 1947) reports, the Baptist World Congress will meet in Copenhagen, Denmark, from July 29 to Aug. 3, 1947. Denmark numbers four million people, of whom one million live in the city of Copenhagen. The Danish Baptist Union, which will entertain the Congress, numbers about 7,000 communicant members, with 7,000 Sunday school children and 4,000 young people, in 100 church buildings and other mission halls all over the country. It was founded in 1839. To the Evangelical-Lutheran State Church nominally belong ninety-seven per cent of the population. Practically, however, so the *Watchman-Examiner* reports, only three per cent of the population in Copenhagen attend church and, at the most, fifteen per cent in the rural districts. The Free Churches are made up of the Baptist churches, with 7,000 members; the Methodist Church, with about 3,000 members; the Pentecostal Church, with about 3,000 members; the Apostolic Church, with about 2,000 members; and the Salvation Army, with about 3,000. The whole Free Church population, including independents and dissenters of all kinds, amounts to less than 100,000. The Roman Catholic Church has a baptized membership of about 26,000. One of the reasons given in the article why Baptists from all over the world should attend the Copenhagen Congress is to further the universal Baptist fellowship and to make the Baptist World Alliance a yet stronger fellowship and an effective instrument for co-ordinating Baptist missionary enterprise. Over 6,000 members of Baptist churches are expected to attend, and the convention sessions will be held in large halls that hold 3,000 and 4,200 persons, respectively.

J. T. M.

**The Pope and the Maronite Church.** — A flash from the Middle Ages! The Maronites are that branch of the Syrian Church which is located chiefly in the Lebanon and along the Syrian coast, but is represented likewise in Palestine, Cyprus, and Egypt. They march under the banner of Rome, but claim to be self-governing. A storm arose lately when the Pope, without consulting Patriarch Arida of the Maronite Church, appointed two bishops. The papal office, when the protests came, admitted that the Maronite Church is autonomous, but that circumstances alter cases and that while normally the authority of appointing bishops rests with the Maronite Patriarch, the Pope has the right to establish new episcopal sees (which takes care of the one appointment) and to fill a vacancy in the rare instances when a bishop resigns (which happened in the other case). Grumblingly, it is said, the Patriarch yielded.

A.

**Woman's First Calling.** — In the *Presbyterian* (Feb. 8, 1947) Dr. C. E. Macartney published an excellent article against the ordination of women as ministers in the Church under the title "Shall the Presbyterian Church Ordain Women?" In its issue of March 8, the *Presbyterian* prints three letters, one by a woman criticizing Dr. Macartney's article, another by a man, favoring the article and showing that the ordination of women has also a very

absurd side, and a third by a woman, under the heading given above, which is so well written that, in our opinion, it deserves a place in this column. The writer is Elizabeth Hoopes Moore of Knoxville, Tenn., and she says: "The old question of ordaining women as ministers came before our last General Assembly, and in due course has trickled down to each presbytery and into every thoughtful Presbyterian home. It seems to me to be of grave importance and should be given the most serious consideration. We can read practically nothing on modern civilization without finding the decline of the influence of the home given as the first cause of many undesirable conditions existing today. Therefore it would seem that a woman sincerely interested in bettering the world could do her part far more successfully, though more obscurely, by marrying, bearing children, and pouring out all her Christian zeal into the rearing of them. A woman who has had several children, cared for them, guided them, and inspired them to Christian manhood and womanhood has done far more for the Church than that woman who turns her back on her rightful responsibility to the world and seeks the limelight in the pulpit. Perhaps our Church can make it legally possible for women to become ministers, but our Church cannot make it physically possible for men to bear children. God ordained women as mothers, and He meant that to be their primary duty. He still means it. If the women devoted to the Church, filled with Christian enthusiasm, and possessing some degree of intellectual ability, do not enter this God-appointed field of work, where are we to get our Christian leaders for tomorrow? I am a minister's wife and speak for the average woman. I am a college graduate, have traveled, have lived abroad, and, most important, the Church has always been near and dear to my heart. I enjoy public speaking and would enjoy thoroughly a life of study and writing. But to enter the ministry would be, in my estimation, a task of far less magnitude than my present one of being the mother of three young children. Men cannot be mothers, and women can. And the present world is crying out for good mothers. Our work as such may be insignificant in the eyes of man, but I am sure it is great in the sight of God, if we do it well. I have wondered just what kind of woman wishes to become a minister. She is one who evidently loves the limelight; so she cannot be very humble. She is shunning the less glamorous duties of motherhood; so she will also probably neglect the less pleasant duties of her pastoral work. She claims to have a call for full-time Christian service, but is not willing to enter any of the lesser fields. Such a woman cannot be of the best type, and certainly our Church needs the best of everything. If these women are overflowing with sincere religious fervor, let them go to work in many of the needy Christian fields already open to them. The hand that rocks the cradle still rules the world!" Here surely is good logic, good common sense, good Christian discernment, and, withal, a good letter to be read to our own organizations of Christian women, especially on Mother's Day!

J. T. M.

**Brief Items.** — According to the *Lutheran Standard* of March 1, 1947, "seventeen new teachers must be secured before next fall to maintain proper teaching staffs in Christian day schools of the American Lutheran Church."

The international organization Youth for Christ expects to send groups of workers to three continents in the interest of youth evangelization. According to present plans Youth for Christ will inaugurate an active program in Cuba, Mexico, and South America, also in the Orient and in Europe, especially in England, Holland, and Germany.

How fond Americans are of stunts! This tendency manifests itself even in the sphere of religion. In Lincoln, Nebr., recently 71 girls belonging to the Methodist Girls' Club and five men from the Wesley Foundation publicly read the complete Revised New Testament in Immanuel Methodist Church. Each one who took part in the marathon read for 12 minutes. The time required for the reading was 15 hours. The "show" began at 6:00 A.M. And who was benefited spiritually?

In France more than one fourth of the elementary grade pupils attend church-supported primary schools, that is, schools conducted by the Roman Catholic Church. As to secondary schools, those that are church-supported have the majority of students, 275,000 against 250,000. When we consider technical schools, we find that those that are church-supported have enrolled 400,000 pupils, while those conducted by the State have 100,000. The Roman Catholic Church evidently still is a mighty force in France.

Recently, so it is reported, a miracle was performed at the shrine of Mother Cabrini, canonized not long ago. The shrine is located at Bayonne, N. J. A four-year-old boy who had been paralyzed since his birth, when visiting with his parents the "sacred place," praying there and kissing the relic, a part of the saint's dress, all of a sudden was able to walk. The Church authorities are investigating whether they may with full assurance pronounce the occurrence of a miracle. Lutherans will think of 2 Thess. 2:9 in this connection.

The *Lutheran* reports (Feb. 26, 1947) that Dr. Theo. G. Tappert of Philadelphia Seminary will assist the German churchmen in preparing for the meeting of the Lutheran World Federation to be held at Lund during the latter part of June. The *Lutheran* states that the inability of the German churchmen to travel about freely in their country makes it difficult for them to conduct study conferences preliminary to the Lund meeting and that Dr. Tappert is to serve as liaison officer between the churchmen of the various areas of Germany.

The final draft of the proposed basis for the union between the Congregational Christian Churches and the Evangelical and Reformed Church has been completed and will be submitted to both bodies in the next few months. In the event that both denominations

approve the proposed basis for union, the merger will be effected. This will bring together members whose antecedents are found in such divergent groups as the Prussian Union (a merger of Lutherans and Reformed), the German Reformed Church, the Congregationalists, and the monarchian Christian Church. It seems difficult to conceive of a union of more disparate elements than will be brought together in this merger.

That Rome under no conditions will recognize a divorce and yet will find loopholes for such members as have obtained a divorce, is evident in the case of Rear Admiral E. W. Stone, who recently was received into the Roman Catholic Church. Admiral Stone is planning to marry an Italian princess with close Vatican relations, in spite of his two earlier marriages and divorces. His first wife is dead, and he recently obtained a divorce from his second wife, but according to Roman Catholic law the second marriage was invalid because it was contracted while the first Mrs. Stone was still alive. Thus Rome can readily nullify the second marriage and ignore completely the fact that a divorce has been granted.

According to the *Living Church* the hierarchy of the Russian Orthodox Church took exception to an attack on this Church by Msgr. Fulton J. Sheen. Sheen had stated in a public address that the Russian Orthodox Church of Moscow was being used by Russia to spread Communism through the United States and that Archbishop Gregory of the Russian Orthodox Church, as "professor of atheism," was coming to America to win the Russian Orthodox Church of the United States for Stalin. The *Living Church* summarizes the arguments of the American Orthodox hierarchy as follows:

"1. It is the first contemporary instance, so far as we know, of a protest directly to the Pope, through his representative in this country, on the part of any Orthodox Church, asking that limits be placed to the anti-Orthodox campaign, in which so many agencies and leaders of the Roman Catholic Church appear to be engaged.

"2. It is a direct contradiction and answer to the charge made by Msgr. Sheen and others that the Russian Orthodox Church is nothing but an agency of the Soviet government for the propagation of Communism.

"3. It points out clearly that the kind of dual allegiance of the Orthodox—with their spiritual head in Moscow or Greece or Constantinople, but their political allegiance wholly in this country—is exactly parallel to the dual allegiance of Roman Catholics, who are so vociferous in their claim that their spiritual loyalty to the Pope does not make them any less loyal citizens of the United States.

"4. It declares unequivocally that the Russian Orthodox in this country do not look beyond the borders of the United States for any temporal authority. This ought to help materially to unite the Russian Orthodox parishes in this country, which are now divided on this very issue."

**Brief Items from *Religious News Service*.**—A new Christian day school will be opened in Whittier, Calif., in September by the Calvary Baptist Church.

According to Lord Mayor Sir Bracewell Smith only five per cent of London's population goes to church regularly.

Translation of the Gospel of St. John into Maguindanao (Philippine Islands) brings to a total of 1,080 the number of languages and dialects into which the Bible, in whole or part, has been translated.

Commandants of all naval districts and river commands have been authorized to begin activation of the naval reserve component of the chaplain corps in accordance with the general naval reserve plan established last year, it was announced in Washington, D. C.

A bill, H. R. 1992, to give employees of religious, charitable, scientific, and other non-profit institutions the benefits of coverage under the social security act, the Federal unemployment tax act, and the Federal insurance contributions act, has been introduced in Congress by Rep. Herman P. Eberharter.

Representatives of the three historic "peace churches" have held meetings at Elgin, Ill., and Akron, Ohio, to complete details for joint production of peace literature. The Church of the Brethren will be responsible for a pamphlet on peace education in the home; the Mennonites for one on peace education in the school; the Quakers for one on peace education in the local church.

Missionaries in China fear they may have to curtail their work and possibly leave the country if Communists gain control there, according to Dr. E. K. Higdon, chairman of the Philippines Committee of the Foreign Mission Conference of North America. Dr. Higdon said the fears were based on reports by Chinese Christians who were forced to leave Manchuria because of Communist-imposed restrictions.

Plans to re-convene the Vatican Council which adjourned *sine die* in 1870 are being discussed in Vatican circles. According to present plans the opening of the Council may coincide with the proposed Holy Year in 1950. The defense of Catholicism, greater participation in social service work, and renewed emphasis on missionary zeal are to be discussed in the proposed Holy Year and the Vatican Council.

Reappearing after a two weeks' suspension ordered by the government in the interest of power and fuel conservation, London religious weeklies published editorials sharply criticizing the government's action as morally and legally unjustifiable. "The government that muzzles religious newspapers for a fortnight," the *Methodist Recorder* declared, "is doing a number of very serious things. Among them, it is showing its indifference, if not its hostility, to religion."

Pope Pius XII has given official recognition to lay organizations which attempt to achieve "religious perfection" among those who must remain in secular callings. Rome therefore now has



three groups of "religious communities": monastic fraternities with strict vows, religious congregations with simple vows, and laymen who devote themselves to a religious life to develop a higher degree of spiritual living without taking formal vows.

Enrollment of school pupils in weekday religious instruction courses throughout the country has more than doubled in the past four years. More than 2,000,000 pupils are now taking school-approved courses in the Christian religion as compared to 750,000 who were enrolled in 1943.

Rumors that Pope Pius intends to name a new Secretary of State in place of Luigi Cardinal Maglione, who died in August, 1944, are being revived. Francis Cardinal Spellman has been mentioned as a likely candidate.—The Pope is expected to fill the six vacancies in the College of Cardinals in the near future. The name of St. Louis' Archbishop Joseph E. Ritter has been mentioned in this connection.—The Vatican is appointing an increasing number of non-Italians to its diplomatic corps. Of 96 prelates, secretaries, and attaches now serving the Holy See abroad, 19 are non-Italians, including seven Americans.

A regional conference at Chicago of the Conservative Fellowship of Northern Baptists voted to withhold funds from organizations within the Northern Baptist Convention which do not "affirm faith in the Bible as the inspired Word of God, in the deity of our Lord Jesus Christ, which includes His pre-existence, virgin birth, miracles, and His bodily resurrection from the dead."

A translation of the Psalms into Chinese verse, prepared by Dr. John C. Y. Wu, newly appointed Chinese Minister to the Vatican, has just been published, it was announced in Rome. The translation bears the imprimatur of Thomas Cardinal Tien, Archbishop of Peking.

The Russian Orthodox Church in Japan has decided to sever relations with the Moscow Patriarchate and to place itself under the jurisdiction of the Russian Orthodox Church in America. According to official figures the Japan Orthodox Church has 166 churches, 50 priests, and 13,990 resident members.

Dr. Irving F. Reichert, rabbi of Temple Emanuel, San Francisco, told the third annual national conference of the American Council for Judaism that the whole future of the Jewish people is at stake in a conflict between two divergent philosophies. "The fundamental principle of the American Council of Judaism is that the Jewish people are essentially a religious community whose strongest tie is a common faith and a common religious tradition," he said. "The fundamental principle of Zionism is that the Jewish people are a homeless nationality whose normalcy can only be achieved through establishment of a Jewish political state in Palestine. The gulf between these two concepts is unbridgeable. They represent totally irreconcilable points of view. The whole future of the Jew is at stake in the conflict between these clashing philosophies."

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## Book Review

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All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

**Things Surely to be Believed.** By E. Schuyler English. Our Hope Press, New York. 307 pages,  $5\frac{1}{2} \times 8$ . \$3.00.

**Our Lutheran Faith.** By J. B. Gardner. Lutheran Literary Board, Burlington, Iowa. 80 pages,  $5\frac{1}{2} \times 8\frac{1}{2}$ . 75 cents.

Here are two new books designed for the indoctrination of Christian adults, the first being basically Reformed Fundamentalist and the second, Lutheran. The one by Dr. English bears the explanatory subtitle "Primer of Bible Doctrine" and is the first volume in a series of four. The others are to be named "Things that Accompany Salvation," "Things Hard to be Understood," and "Things Shortly to Come to Pass." This perhaps explains why a number of important subjects, as, for example, the Means of Grace, the Sacraments, and Predestination, have been omitted. The twenty-two chapters of this volume appeared in *Our Hope* over a period of about two and a half years and expound such fundamentals as the Inspiration of the Scriptures, the Trinity, the Deity, Incarnation, Virgin Birth, and Sinlessness of Christ; His Atonement and Bodily Resurrection; the Person and Work of the Holy Ghost: Repentance, Regeneration, Justification, and Sanctification; the Good and Evil Angels, Creation, the Christian's Two Natures, Eternal Security, and the Second Coming of Christ. The presentation is in language so clear and simple that the volume may well serve as a textbook for beginners; yet even advanced students will no doubt welcome it on account of the completeness of its discussions and the excellent evaluation of Scripture passages. The reviewer commends especially the fine defense of Verbal Inspiration, Christ's atonement, and the *sola fide*. The writer shows his Reformed background in his treatment of "Eternal Security," Holy Baptism, and the immediate operation of the Holy Spirit in the hearts of men ("A person is made a member of Christ's Body by the baptism of the Holy Spirit, which is an act of God within the believer," p. 129). In defending premillennialism the author is definite, but not severely controversial. The book contains much apologetic material that may be of value to the minister.

*Our Lutheran Faith* is a distinctively Lutheran guide for adult instruction which proceeds from the premise that also adult confirmands should be thoroughly indoctrinated. The author states that he has used the outlines for twenty years with great success in connection with the Catechism and a "Book of Instruction" written by him. The lectures closely follow Luther's Catechism, are well outlined and organized, and offer a wealth of religious and historical information in brief and effective presentation. We recommend the book both for its approach and content. The writer defends the plenary inspiration of the Bible and the *sola gratia*, and his theology is, in all fundamentals, thoroughly orthodox. There are, however, also statements that must be questioned. For "God's inspiration is progressive" (p. 2), it should read: "God's revelation is progressive," which no doubt the writer had in mind.

For him to say that "the length of each 'day' in the creation history is of minor importance" (p. 24), ignores the fact that manifestly Genesis speaks neither of seconds nor of epochs, but of natural days, a fact which ministers should not be afraid to confess. With regard to the creation of the angels (p. 25) it should be stated that they, too, were made by God within the time of the *hexahemeron*, since errorists teach otherwise on this point. It is hardly adequate to say that the Baptism of Jesus "was not Christian baptism, for Jesus had no sins to be washed away; it was merely preparatory, an anointing for His Messianic work" (p. 33), as our Lord Himself motivated it by saying: "It becometh us to fulfill all righteousness" (Matt. 3:15), thus showing that also in His Baptism He put Himself under the Law. The definition of the term "Church" (p. 45) is not complete without proper emphasis on the invisible Church, which the book does not mention. The writer's explanation of the petition "Thy will be done" as meaning: "Help me honestly to endeavor to do Thy will and thus bring about Thy will in society" (p. 57) does not take into consideration the important doctrinal elements in Luther's explanation that should be stressed. The statement: "A baptism for the sake of naming the baby, without a real faith in Christ, may be a mere superstition, and so of less than no value" (p. 61) overlooks the fact of sacramental objectivity. Careful rewording of the paragraphs describing the difference between the vows of Baptism and of confirmation (p. 69) would be desired. When the author says: "Absolution must always be conditional" (p. 74), he contradicts what Luther has always emphasized on this score. It is Lutheran teaching that Absolution should always be categorical. The statement: "In our baptismal covenant God promised us forgiveness, and in the Lord's Supper this promise is carried out" (p. 76) is in opposition to what the author stated before with regard to the benefit of Holy Baptism. The careful student will find other inaccurate and misleading statements that might be eliminated in a revision of the text. Our purpose in directing attention to them is not to obscure the many excellencies of the book as a whole, but to make it still more serviceable as a soundly Lutheran "Guide for Adult Instruction," which we cordially recommend to our pastors for diligent and critical study.

JOHN THEODORE MUELLER

**Road to Reformation.** By Heinrich Boehmer. Martin Luther to the year 1521. Translated from the German by John W. Doberstein and Theodore G. Tappert. Muhlenberg Press, Philadelphia, Pa. VIII and 449 pages. \$4.00.

This is not a new book, but the translation of an old standard classic: *Der junge Luther*; not old in the sense that it is out of date; it is still the best biography of young Luther on the market; but old in years as books go nowadays. It was published in 1925 by the Flamberg-Verlag in Gotha, illustrated with numerous woodcuts and copper etchings of the 16th century. The book was at once hailed as a valuable text, indispensable for every student of Reformation history. At that time it was true, as the reviewer in *Lehre und Wehre* (LXXII, 306) stated, that Boehmer shattered many old (and not so old) legends that had been woven around the central Reformation figure. The book is not quite so sensational now as the reiteration of that statement in the publisher's announcement seems to indicate; after all, Boehmer's findings

have been incorporated in the Reformation literature of the past twenty years. But for the first time the book is now offered to the average American reader. And—again to quote the previously cited review—there is not a stale sentence in it, and every page reveals the profound scholar and able writer. It is popular, addressed primarily to the general reader interested in Protestant history. There is no scientific apparatus; but it is not needed; necessary references are incorporated in the text; the bulk of the author's narration is based on Luther's own words. Best of all: It is authentic, dependable. He presents, not an idealization—nor a caricature!—of the great Reformer, but Luther as he was and talked and wrote and lived. Boehmer, already in 1925, was one of the outstanding Luther students, noted because of his *Luther im Lichte der neueren Forschung*. Other books added to his fame: *Luthers Romfahrt*, *Die Jesuiten*, etc.—To a Lutheran history student Boehmer's work is especially valuable, because he never loses sight of the true meaning of the Reformation; it was a religious movement which grew out of Luther's desperate search for assurance of God's favor and forgiveness; his disappointment with the means of salvation which the medieval Church had to offer, even with that much advertised way to perfect sanctification, monkery; his rediscovery of God's true Gospel. In a simple but convincing way Boehmer sketches Luther's development, from "rank Papist" unwittingly but irresistibly led to see the vast gulf between the medieval Church and the Church of Christ and the Apostles.—Every Lutheran pastor should read this book. The translation is smooth, easy to read. Make-up of the book is good, the price not too high.—The one regret that history students have with reference to Boehmer's book is that it ends with 1521; the hope often expressed in past years that the author might complete the biography has not been fulfilled.—And one hope that Lutheran students attach to the appearance of this translation is that it might be followed by many others. Research work in Reformation history has been done chiefly in Germany, and the results are published—and for most people: buried!—in the German language. The recently organized "American Society for Reformation Research" deserves the support of all Lutherans; one of the objects of this society is to promote the translation of primary and secondary works relevant to Reformation history.

THEO. HOYER

**The Healing Hand of God.** By the Rev. Alfred Doerffler. Concordia Publishing House, St. Louis, Mo. Price, 25 cents per set.

Every pastor ought to welcome these leaflets, written by the well-known author of devotional booklets, Pastor Alfred Doerffler. Sixteen four-page leaflets,  $3\frac{1}{2} \times 5\frac{3}{4}$ , are enclosed in an envelope, usually offering a meditation on a Scripture passage, a prayer, and another meditation. The folders may be used by the pastor in preparation for his visits or given to patients or mourners. The attention of our parishioners ought to be called to these meditations as a splendid gift to afflicted and mourning friends.

TH. LAETSCH

**The Lutheran Ministrant.** By Dr. Enno Duemling. Northwestern Publishing House, Milwaukee 3, Wis. 160 pages,  $5\frac{1}{4} \times 7\frac{3}{4}$ . \$1.50.

The author of this book is the well-known late institutional missionary who for forty-four years served the Lord and His

Church in His work at hospitals, penal and other institutions in the Milwaukee, Wis., area until the Lord a few months ago called him to his eternal rest. It is an experienced pastor who writes here in five chapters on the institutional missionary in the divine service and visitation of the sick; on the afflicted and handicapped, particularly the deaf and blind; on the relation of the pastor to the physician and the nurse; on the work in penal institutions; and on the work and training of volunteer workers. Our pastors will find many a helpful suggestion in the little volume.

TH. LAETSCH

**New Testament Evangelism.** By Arthur C. Archibald. The Judson Press, Philadelphia, 1946. 149 pages plus appendix, 8×5. \$2.00.

Current interest in evangelism suggests a review of organized evangelism in the other denominations. Dr. Archibald is a Baptist minister in Ontario and a pioneer in visitation evangelism in the Northern Baptist Convention. His book describes the methods of stimulating a congregation to personal evangelism, preparing the visitation program, training individuals for organized evangelism, and conducting a visitation project. Much of the suggested technique is familiar to our pastors and parishes. The project itself is what we call "canvassing." The advantage of the book is the emphasis on spiritual preparation of the workers and on the follow-up of the initial contact.

The method suggested by this book is not that of religious survey merely. The author suggests canvass calls which bring a definite witness to Christ to the family which is called on. The author suggests special types and problems of evangelism. The book is stimulating.

RICHARD R. CAEMMERER

**Proceedings of the Thirty-Ninth Convention of the Ev. Luth. Synodical Conference of North America.** Concordia Publishing House, St. Louis, Mo. 80 pages. 13 cents.

**Proceedings of the Sixty-Sixth Convention of the Western District.** Concordia Publishing House, St. Louis, Mo. 88 pages. 38 cents.

**Synodical Report, Southern Nebraska District.** 80 pages. 25 cents.

The *Proceedings of the Synodical Conference* offer a lengthy report of the Survey Committee appointed in 1944 by the Synodical Conference to carry out the proposed re-organization of Negro missions and the action taken by the convention on these matters. Various other overtures presented to the Synodical Conference are also reported together with action upon them.—The *Proceedings of the Western District* contain the essay delivered by Prof. A. C. Repp on "The Lutheran Parochial School" and the interesting reports of the various boards and committees on the widespread work of the Western District, covering the States of Missouri, Arkansas, and Tennessee.—The *Southern Nebraska District Report* contains, besides the usual matters, an essay by Prof. W. Arndt, D.D., on "The Doctrine of Justification." We would like to call attention also to the proposed constitution of the Lutheran Welfare Council of Nebraska, pp. 39–42, which was adopted by the District.

TH. LAETSCH



**Himnario Evangelico Luterano. Iglesia Luterana Argentina. Edición De Emergencia (3A).** Bahia Blanca, Argentina (1945). 287 pages, 5×6½. (Price not given.) Order from Concordia Publishing House, St. Louis 18, Mo.

This special "emergency hymnal," which was published by our brethren in Argentina in 1945 because their supply of hymnbooks was exhausted, is a splendid sample of the fine work which our pastors in Argentina are doing to make known our precious hymnic gems to our fellow believers in South America in their vernacular. The editor, Prof. A. L. Lehenbauer, together with his assistants, D. Schmidt, V. Dorsch, and E. Sexauer, three students of theology at our Buenos Aires Seminary, has added over thirty new and improved translations of soundly Lutheran hymns not found in any other Spanish hymnbook so far and has, besides, revised others that needed correction. The versions are smooth, fluent, melodious, and possess the rare property, not frequently found in Spanish translations, of having the accent fall on the musically strong notes. This revised "himnario" may not be the last word in the important work of Spanish hymnic endeavor, but it is evidently a step forward in the right direction and will do much to make our Spanish fellow Lutherans in South America cherish our beautiful Lutheran hymns. In the fore part of the hymnbook there are offered the Common Order Communion Service and the Introits for all Sundays in the church year. May God bless also this work of our brethren in South America.

JOHN THEODORE MUELLER

#### BOOKS RECEIVED

*From Abingdon-Cokesbury Press, New York, N. Y.:*

**The Lectern.** A Book of Public Prayers. By Carl A. Glover. 224 pages, 4×6. \$1.50.

**Public Relations for Churches.** By Stewart Harral. 136 pages, 5×7½. \$1.00.

**What New Doctrine Is This?** By Bob Shuler. 192 pages, 5¼×7½. \$1.75.

**Living Memorials.** Principles and Plans for Church Memorials. By J. Randolph Sasnett. 192 pages, 8¼×5½. \$2.50.

This book contains suggestions and techniques for securing memorials, with an appendix of dedicatory resource material and poetry for dedicatory purposes.

**Where Are the People?** By Sidney W. Powell. 223 pages, 7¼×5. \$1.75.

The technique of person-to-person evangelism presented makes this book worth-while reading.

**Where the New World Begins.** By James Reid. 218 pages, 5½×8. \$2.00.

**Thou Preparent a Table.** By William C. Sweath. 128 pages, 5×7¾. \$1.00.

*From Augsburg Publishing House, Minneapolis, Minn.:*

**With Hands Uplifted.** By Joseph L. Knutson. Twelve Lenten Addresses. 159 pages, 7¾×5¼. \$2.00.